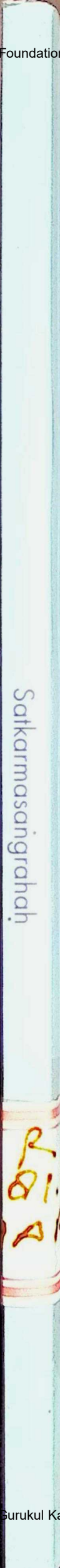


Satkarmasaṅgrahaḥ



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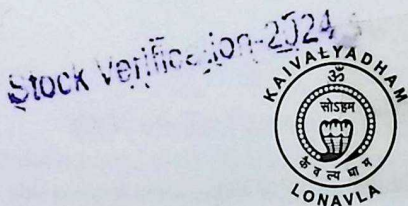
Śrīcidghanānandanātha



by

Dr. R. G. HARSHE,

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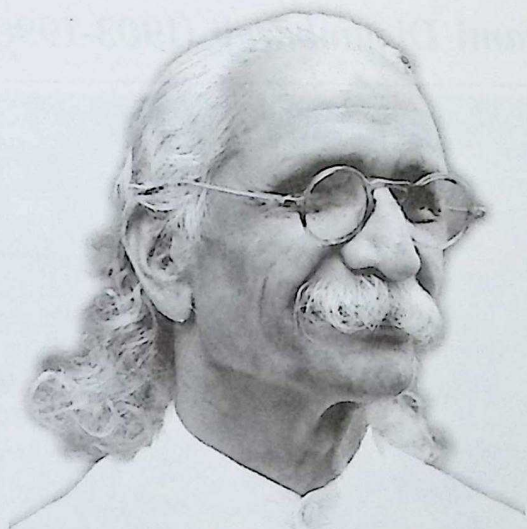
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REV. SWĀMĪ KUVALAYĀNANDA (1883-1966)

The doyen, of scientific research in Yoga, who was first to assert "... the physical side is only a minor aspect of yoga which is chiefly mental and spiritual."

Swami Digambaraji (1903-1990)



*Chairman / Director Kaivalyadham, Lonavla
(1966-1990)*

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- * The entire text is accompanied by English transliteration, translation and variant reading in the footnotes.

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PREFACE

We are glad to present Satkarmasangrah, edited and translated by Dr. R. G. Harshe, B. A., D. Litt, with the help of the scholars of Kaivalyadhama. This work was serialized in Yoga-Mimamsa, Vol. XI and now it is ready for being published in a book-form with an introduction and several appendices. In certain places the editor admits his inability to translate the texts, e. g., verses 46 p. 17, 59-66 pp. 22-23; 69-70 p. 24; 73, p. 25; 101 p. 36. We invite the help of our readers who can translate these mystic ślokas (as we feel them to be) for the benefit of humanity. This text describes many cleansing processes which are concerned with Yoga. The description of Basti is very clearly given in the text.

We hope that this book with all its limitations will be useful not only to scholars of Yoga and Ayurveda, but also to the aspirants who are engaged in Yoga practices.

3rd May, 1970
Kaivalyadhama
Lonavla

Swami Digambarji
Chairman,
Editorial Board, Yoga-Mimamsa

INTRODUCTION

Satkarmasaṅgrah is a small brochure consisting of about 149 verses but it is a very useful and practical handbook to the students of Yogic practices. It needs no apology for its publication as books on Yoga, published so far, are so few in number.

This edition of Satkarmasaṅgrah is based on two manuscripts both available at the Bhandarkar Oriental Research Institute Poon-4. One of them is named Satkarmasaṅgraha (S) and its No. is 953/1891-95, New No. 17; it is described in Vol. XVI, Part I, of the Catalogue of Skr. Mss at the Serial No. 34. The other manuscript is entitled *Karmapddhati*, (P) and its No. is 559 (1884-87) of the Government Mss. Both these are by Cidghanānandanātha and although they bear two different names, they are virtually copies of the same work. No date of composition is given in the text. Both are linguistically defective, possibly due to scribal errors. Important readings from these two Mss. have been noted and a constituted text is given with viriants in the footnotes.

The text has been translated into English and additional notes given at the end along with various indices, namely, (i) Personal names referred to in the Text, (ii) Technical words used, (iii) Names of the diseases and (iv) the names of the Medicinal Ingredients. Certain passages containing mystic words and symbolical expressions had to be omitted in the translation.

The author of this work apparently seems to be Cidghanānandanātha as mentioned in verse No. 4 : "Cidghanānandanātho'haṃ kurve Satkarmasaṅgrahm. But the statement in verse No. 148 : "iti saṅkṣepataḥ" proktaḥ karmanām saṅgrahaḥ paraḥ viduṣā raghuvīreṇa śrīmannāthaprasādataḥ" is in direct contradiction to the above and ascribes its authorship to one Raghuvira Rāghava or Raghunātha. There is another reference in verse No. 90 which says : "granthān dṛṣṭvā

prāktanānnāthamārgān suddhir divyā rāghaveṇa praṇīṭā." The contradiction may be explained by supposing that either Raghuvira or Rāghava was the original name of the author before adopting the name of cidghanānandanātha of the Nātha Saṃpradāya, or perhaps the original work was a bigger one and that Raghuvira, one of the later disciples in the tradition, brought out a concise edition of the work for general use.

There is very little information available regarding our author and his date. The reference to the Audīcyā Brahmin in verse No. 149 is, in all probability, to the scribe, as usual, and not to the author. The Audīcyas are supposed to be a sect of the Gujarātī Brahmins. There is no indication of the date even of the copying of the Ms. but it is recorded that the Mss. were procured between 1884 and 1895 A. D. and we can safely consider the original date of the composition of the work as more than 150 years old.

The original author calls himself as the disciple of Gaganānandanātha and although this name has been noted by Monier Williams (Skr.Dict.Ed.1956,p.341), no direct information is available of him. Cidghanānandanātha seems to have written another more elaborate work named Mīśraka (vide references to verse Nos. 123, 125, 129) and as the title indicates it must have been a treatise having an admixture of Yoga and Medicine. Bhāvaprakāśa, while describing general diseases and their treatment, has used the name *Mīśra*. It is likely that Mīśraka of Rāghava (Cidghanānandanātha) may have been a work of the similar nature.

The author seems to be conversant with Yogic literature before him. He refers to Mahākālayaśāstra as the most authentic work of the Nātha Saṃpradāya written by Ādinātha himself. I have been able to get a *prakaraṇa* therefrom called : "*Mahākālayogaśāstra : Khecarī Vidyā*,"

Satkarmasaṅgrahaḥ

on which a paper was read by present author at the All India Oriental Conference, held at Ahmedabad (1953), in the Philosophical Section. The references to the instructions of Śiva, found so frequently in Satkarmasaṅgraha, may probably belong to the work referred to above. So far as the description of the different aspects of the *khecari* in the present work is concerned (verses 27,30), these are definitely dealt with in the "Khecari Vidyā" a copy of which I possess. As the Mahākālayogaśāstra is not available,* the following references, possibly to its different chapters, will throw considerable light on the nature of the contents of this work, there being no other work** ascribed to Ādinātha or Śiva. Apart from its general nature as the basic work on Yoga and Yogic practices, it deals with the following special topics as the references in the Satkarmasaṅgraha indicate :

- 1 Yogic Surgery : Eyes, Ear and Abscess : "śālākyam Śaṅkaro ditam"(19).
- 2 Bleeding for curing the vitiated blood : "raktasrāvaḥ śivoditaḥ" (20).
- 3 Water treatment in Śīta-jvara, Śūladoṣa and Vraṇa (106-108).
- 4 Basti and its varieties : (130-147)
- 5 Seven-fold actions in Vajroli : (24).
- 6 The procedure for the success in the attainment of Khecari (27-30).
- 7 The treatment of the Eye Diseases : (40-41).
8. Kaśā-karma for the Kapha-doṣa-nāśa (42-43).
9. Three kinds of Bhastrā for Kapha-meda-mala-nāśa : (51-54).

* It is said that it has been found and is being printed at Allahabad.

** The Mahākālayogasamhitā ascribed to Ādinātha in the ASBg. Des. Cat of Mss. Vol. viii, Pt. I, Nos. 6267 and 11068 is a later work entirely different from MKYśāstra. This question has been discussed at length in my paper mentioned above.

10. Dhauti-karma for the Śleṣma-roga : (56-58)
11. Threefold Trotana-karma : (71-73).
12. Two varieties of the Vārāha-karma (76-79).
13. Nauli and its three varieties : (111-114).
14. Snehana : (117).

In fact all the Yogic practices dealt with in *Satkarmasaṅgraha* are based on what was said by Dhūrjaṭī (14) as the author himself has said. This will incidentally show that although the author has mentioned Gorakha by name and the works of the Siddhas, Nāthas and Munis in general (3), he has not alluded to any particular work of theirs whereas every now and then he has expressed his indebtedness to Ādinātha. This has enhanced the value of this small work.

As Mīśraka - his another work - is also not yet available the topics dealt with by him in this work may also be noted here from the indications happily given by him :

- (i) Treatment of smoke in wounds, ulcers and leprosy. (120-123).
- (ii) Holding in the mouth some medication for removing the diseases of the mouth. viz., inflammation, bad smell, toothache and vermine in the teeth. (129 b).
- (iii) Basti, with special reference to different medical substances to be used in the process. (Verse No. 142 a).
- (v) Fetid nose and Nasya (123-25).

Most of these topics are discussed in books on Āyurveda but it must be remembered that although there are many common points in their treatment and nomenclature, they are two different disciplines and the one should not be mistaken for the other. The reason is obvious that Āyurveda deals in general with diseases that are due to the unbalancing of the normal functioning of the physical organs but the

Satkarmasaṅgrahaḥ

Yoga treats of only those diseases which are due to the mistaken Yogic practices and they have a different way of treating them, viz. by prescribing Yogic exercises, certain medicaments which are part of the Yogic prescription and in many cases the performance of *japa*, mostly of the syllable *Om*, and contemplation, etc. on the particular aspect of the divinity and its place in the physical body. Except for the medicaments and certain prescriptions, *Āyurveda* has no direct connection with it. They are not the normal bodily diseases but they proceed from a definite course of action and they are to be treated as such. *Japa* and *dhyāna* have no place in *Āyurvedic* prescriptions except for the auto-suggestive remembrance of the god Viṣṇu and the goddess Gaṅgā at the time of taking in the medicine and the confirmation in the belief of its curative value : *acyutānantagovindanāmoccāranabheṣajāt naśyanti sakalā rogrāḥ satyaṃ, satyaṃ vadāmyaham, and auṣadham jāhnavītoyam vaidyo nārāyano hariḥ*, etc. That is why we find at the outset the special classification of the diseases, namely : (i) Diseases due to the confinement of the wind; (ii) to the unusual control of the senses; (iii) to the faults in the practices for the attainment of Khecari; (iv) in the course of action for the attainment of Vajrolī; (v) due to the non-observance of the distinction between the wholesome and unwholesome food for the Yogi while eating; (vi) due to the non-observance of the distinction between the wholesome and unwholesome food for the Yogi while eating; (vi) to the faults in the choice of time and place; (vii) to obstacles through bad luck. The cures contemplated in the case of these diseases are not the popular *Āyurvedic* remedies so much as the Yogic exercises (*āsanas*) and divine medicines and if these fail then some divine actions.

That one suffers from the derangement of the bodily functions due to the faults in the Yogic practices is too well-known to need any discussion here. These have, however, been pointedly referred to in

the *Khecarī Vidyā* ascribed to Ādinātha in greater details. There these diseases are classed under two categories, viz., Bhaṭa and Naṭa, each being further subdivided into four types or groups. Thus the Bhaṭabhedas are : 1. Aṅga-seka (perspiration), 2. Kṣudhālasya (sloth due to excessive hunger), 3. Kaṇḍū (itching) and 4. Vivarṇatā (loss of colour or paleness). The Naṭabhedas consist of four groups of diseases: I. Diseases of the Eye; Śoka-dāha (burning heat); Bhrānti (reeling sensation or mental wondering); 2. Danta-roga (tooth-ache, etc.); Durbalatā (weakness); Dehalāghavanāśa (corpulence); 3. Mahājvara (high fever); Śīroruk (headache); Śleṣmadoṣa (Phlegmatic affections); Netrāndhatva (blindness) and lastly 4. Durjayā Nidrā (unconquerable sleep). The treatment prescribed is purely Yogic. It gives us some idea of what is called divine medicines also. In the case of Bhaṭadoṣas the whole body is to be besmeared with the amṛtarasa proceeding from the Vajrakandapada. As for the Naṭadoṣas one gets free from them by listening to the Mahānāda which is produced from the Śaktikṣobha, Mahāgajavaradhvani, Brahmanāda and Meghanāda called Aghora.

In the fourth Paṭala of the *Khecarī Vidyā*, however, some information about medicines is given, prefaced by the remark : "auśadhena vinā yogī na kvacit siddhimāpnuyāt" (sometimes the Yogi is not able to achieve success without the use of medicines) but they are of a Kalpa type and are regarded as accessories or antidotes to Jarā (old age), Palita (white hair), Andhatva (blindness), Badhīratva (deafness), Arogatva (immunity from disease), Amaratva (immortality), etc. But this is obviously a parasitic appendage not contemplated by the Science of Yoga.

There is a pretty long list of the diseases treated in *Satkarmasaṅgraha* as will be seen from the Appendix at the end. They may be classified under the general heads of : (1) Diseases of the Ear, Nose, Throat;

Satkarmasaṅgrahaḥ

Headache Toothache, etc. (2) Diseases of the Intestines, Spleen; Dropsy, Phlegmatic diseases, Glandular enlargements, Windy disorders, etc. (3) Diseases of the Scrotum, Strangury, Diseases of the blood, Leprosy, Fevers, Ulcers, etc., etc.

The names of the diseases are the same as in Āyurveda but they have got a different treatment added a little by a few medicines here and there. But these diseases are described as the direct result of following a mistaken manner in certain Yogic practices and this book has before it the only point of view of keeping the body fit and clean for the sake of higher Yogic achievements.

It has to be remembered in this connection that nothing is to be practised by a layman without the aid of a specialist because the path of Yoga is fraught with dangers to life itself. Every precaution has to be taken in the case of the *prāṇāyāma*, which appears to be so simple an act. The *Haṭhayoga-pradīpikā* draws a pointed attention to this fact: "prāṇāyāmena yuktena sarvarogakṣayo bhavet ayuktābhyāsayogena sarvarogasamudbhavaḥ."

While performing the *āsanas* and other Yogic exercises it is enjoined that a certain number of *Japa* (muttering of the mystic syllables or words) should be done while contemplating on certain presiding deities. In all these observances a certain traditional secrecy is maintained and that is why we find several verses couched in ambiguous language and numerical references (Vide verses 46, 57-66.). Khecari Vidyā is replete with such references and the symbolic letters like *yaṁ*, *raṁ*, *laṁ*, etc. and their significance is not likely to be known by the uninitiated.

In the day-to-day practice, the Āyurvedic physician uses some of the methods used in Yoga, such as Vārāhakarṇa (67-70), Vamana, Virecana, Gaṇḍūṣa, Udgāra, Tāmbūla, Basti etc. These remedies have come down from ancient times and are so well-known and popular that

old women in the house also have no hesitation in using them for minor complaints.

Yoga is an experimental science and is known for its miraculaous powers. Its whole-hearted pursuit is capable of bestowing upon the human being the highest bliss and the attainment of the Spiritual Oneness with the Supreme Soul. It is also an accessory science of Āyurveda along with astrology and mantraśāstra. Its therapeutical use is being experimented upon by institutions like Kaivalyadhāma, Lonavala, Dist. Poona. But it also affords ample scope for scientific research in Medical Science, Psychophysiology and therapeutics.

In Preparing this edition for the press, the staff of the Kaivalyadhāma Institute, viz., Pandit Raghunāth Shāstri Kokaje, Dr. P. V. Karambelkar, Dr. G. K. Pai, Shri M. L. Gharote and Dr. Vijayendra Pratāp have taken infinite pains in discussing and revising every part of it. I am greatly indebted to them and offer my grateful thanks.

Dīpāvali

9-11-1969

R. G. Harshe

Satkarmasaṅgrahaḥ

श्रीचिद्घनानन्दनाथकृतः
स त्क र्म स ं ग्र ह :
Satkarmasaṅgrahaḥ

by Śrīcidghanānandanātha

॥ श्रीचिद्घनानन्दनाथो जयति ॥
(śrīcidghanānandanātho jayati)
Victory unto Śrī Cidghanānandanātha !

ग्रन्थकर्तुः प्रस्तावना -

(granthakartuḥ prastāvanā)

The Introduction of the Author -

यः आदिनाथो भगवान्निजभक्तानुकम्पया ।

महाकालजयं शास्त्रं कृतवान् तं नमाम्यहम् ॥१॥

(ya' ādinātho bhagavānnijabhaktānukampayā /

mahākālayaṁ śāstraṁ kūtavān taṁ namāmyaham ² //1//)

I bow to the Lord Ādinātha who composed the sciences of "Mahākālayaya" (Victory over the Death) on account of compassion for the his own devotees.

1 यत्रादिनाथो. (P.)

2 नुमो वयम् । (P.)

भगवद्गगनानन्दनाथपादाम्बुजद्वयम्^३ ।

यत्प्रसादात्कृतार्थोऽस्मि तं मूर्ध्ना प्रणमाम्यहम् ॥२॥

(bhagavadgaganānandanāthapādāmbujadvayam³ /

yaṭprasādātkṛtārtho' smitaṁ mūrdhnā praṇamāmyaham //2//)

I bow my head to the two lotuslike feet of the Loard Gaganānandanātha by whose grace I have achieved the object of my desire.

गोरक्षादिमहासिद्धैर्नाथैर्मुनिवरैरपि ।

स्वस्वग्रन्थेषु^४ यत्प्रोक्तं तं लब्ध्वा^५ गुरुतोऽखिलम् ॥३॥

(gorakṣādimahāsiddhaimāthairmunivarairapi /

svasvagrāntheṣu⁴ yaṭproktaṁ taṁ labdhvā⁵ guruto' khilam //3//)

Having received from the Guru all that has been said by great siddhas like Gorakṣa, by the Nāthas and by the sages, in their own works,

मोक्षशास्त्रचतुष्कस्य गुरुतो लब्धवैभवः^६ ।

चिद्घनानन्दनाथोऽहं कुर्वे^७ "सत्कर्मसंग्रहम्" ॥

(mokṣaśāstracatuṣkasya guruto labdhavaibhavaḥ⁶ /

cidghanānandanātho' haṁ kurve satkarmasaṅgraham"//4//)

Having obtained from the Guru the wealth of the fourfold Mokṣaśāstra (science of final emancipation), I, Cidghanānandanātha, compose "Satkarmasaṅgraha" (A Compendium of Right Actions).

3 नन्दपादाम्बुज वयं तु तत् । (P.)

4 स्वे स्वे (S.)

5 तल्लब्धं (P.)

6 The whole line restored from P.

7 For कुर्वे ..., 'सत्कर्मसंग्रहं त्वयं' This is inserted in the margin in P.

वायूनां रोधनेनापि करणानां विनिग्रहे ।

खेचरीसाधने नृणां वज्रोलीसिद्धिसाधने ॥५॥

(vāyūnām rodhanenāpi karaṇānām vinigrahe /
khecarīśādhane nṛṇām vajrolīśidhisādhane //5//)

Even while restraining Vāyus (literally, the airs), in controlling the senses, in attaining the Khecarī by men, in accomplishment of the Vajrolī-siddhi,

पथ्यापथ्यप्रमादैर्वा देशकालप्रमादतः ।

दैवविघ्नेन वा लोके जायन्ते व्याधयो^८ मुनेः ॥६॥

(pathyāpathyapramāदैर्वा deśakālapramādataḥ /
daivaviḡhnena vā loke jāyante vyādhayo⁸ muneḥ //6//)

By carelessness in (the observance of) the indications and contraindications or by the faults relating to place and time or by the unfortunate obstacle the diseases of the sage are produced in this world.

तासां निवारणं कार्यमासनैर्दिव्यभेषजैः ।

तत्राप्यसिद्धो योगीन्द्रो चालयेद्दिव्यकर्मभिः^९ ॥७॥

(tāsām nivāraṇam kāryamāsanairdivyabheṣajaiḥ /
tatrāpyasiddho yogīndro cālayeddivyakarmabhiḥ⁹ //7//)

Their warding off should be done by the Āsanas and by the miraculously effective medicines. If unsuccessful even there, the lord of the Yogis should proceed with miraculously efficacious actions.

8 व्यापदो (P.)

9 तदीये for 'चालयेद्' (P.)

पूर्वमस्माभिरुक्तानि¹⁰ पीठानि विविधान्यपि ।

शारीरज्ञानसंपन्नः कुशलो वायुसाधने ॥८॥

(pūrvamasmābhiruktāni¹⁰ pīṭhāni vividhānyapi /
śārīrajñānasampannaḥ kuśalo vāyusādhane //8//)

I have already said about the various postures also. Endowed with the knowledge of the body (Anatomy and Physiology), expert in the exercises of the control of breath,

सद्गुरुणां प्रसादेन प्राप्तविद्यो महामतिः ।

कुम्भानामासनानां¹¹ च करणानां च साधने ॥९॥

(sadgurūṇāṃ prasādena prāptavidyo mahāmatiḥ /
kumbhānāmāsanānām¹¹ ca karaṇānām ca sādhanē //9//)

(One) who has obtained the knowledge (of this science) through the favour of the Guru, very intelligent, should, for the practice of the control of breath (Kumbhaka), postures (Āsanas), locks and holds (Karaṇas, i.e.. Mudrās and Bandhas),

निवृत्तये व्यापदां वा¹² दिव्यकर्माणि साधयेत् ।

शीघ्रं¹³ नाडीविशुद्धिः स्याद् व्यापदामप्यनुद्भवः ॥१०॥

(nivṛttaye vyāpadāṃ¹² vā divyakarmāṇi sādhayet /
śīghraṃ¹³ nāḍīviśuddhiḥ syād vyāpadāmapyanudbhavaḥ //10//)

10 Addition from P. after 'दिव्यकर्मभिः' ।

11 Addition from P.

12 For 'तद् व्याधीनां निवृत्त्यर्थम्' from S.

13 This and the following three lines are additions from P.

R
101.45
HAR-5

For the removal of special diseases or difficulties, perform the miraculously efficacious actions. Soon will there be a cleansing of the Nādīs (it is not the veins or the arteries which is the usual meaning of the word Nādī but the carriers of the vital breath and mystical channels like Idā, Piṅgalā, Suṣumnā) and there will be no occurrence of the diseases.

जातो^{13a} नो व्यापदां नाशः प्रसादशुचितेष्वपि^{13b} ।

स्वतंत्रत्वात्पाटवं च करणेष्वपि कर्मभिः ॥११॥

जायन्ते, तेन कर्माणि कर्तव्यानि विचक्षणैः ।

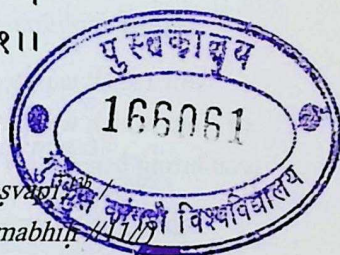
जलमारुतकार्पासतन्तुचालनतः शिवः ॥ १२॥

(jāto^{13a} no vyāpadām nāśaḥ prasādaśuciteṣvapi^{13b} /

svatantratvātpāṭavaṁ ca karaṇeṣvapi karmabhiḥ ॥११॥

jāyante, tena karmāṇi kartavyāni vicakṣaṇaiḥ)

(jalamārutakārpāsatantucālanataḥ śivaḥ ॥१२॥)



There is disappearance of the diseases of ours, absence of excitement due to the cleansing,* and skill in the performance of Karaṇas due to the senses being brought under control by the processes. Therefore, the intelligent should perform the cleansing processes.

चतुर्धा प्रावदत् पूर्वं वायुसाधनकर्मणि ।

व्यापदां वारणे पञ्चविधानि सहभेषजैः ।

caturdhā prāvadaṭpūrvaṁ vāyusāadhanakarmaṇi /

vyāpadām vāraṇe pañcavidhāni sahabheṣajaiḥ ॥१३॥

In times gone by, Śiva has proclaimed the fourfold (practice) of the movement of water, air, cotton and thread for the control of breath; and with medicines is fivefold for the removal of diseases.

13a जाता (P. & S.).

13b अमी seems to be a seribal misreading for अपि.

विषयसूचिः ।

(viṣayasūciḥ)

Topical Index

अथ वक्ष्यामि कर्माणि योगिनां योगसिद्धये ।

यान्याह धूर्जटिः साक्षाल्लोकानुग्रहेतवे^{१४} ॥१४॥

(*atha vakṣyāmi karmāṇi yogināṃ yogasiddhaye /
yānyāha dhūrjaṭiḥ sākṣāllōkānugrahaḥ* ¹⁴ //14//)

Now I shall narrate these processes of the Yogīs for the attainment of Yoga which were recounted by Dhūrjaṭi himself with the object of conferring benefits on the people.

ऊर्ध्वचक्री मध्यचक्री तथाधश्चक्रिका परा ।

त्राटकं च कशाकर्म नेत्रीकरणमुत्तमम् ॥१५॥

(*ūrdhvacakrī madhyacakrī tathādhaścakrika parā /
trāṭakaṃ ca kaśākarma netīkaraṇamuttaman* //15//)

They are : Urdhvacakrī, Madhyacakrī, as well as the Adhaścakrī, Trāṭāka, Kaśākarma and the excellent Netrīkaraṇa;

कसनं ष्ठीवनं चापि घ्राणवक्त्रविभेदतः ।

स्थिरभ्रान्तिविभेदेन बाह्यभस्त्रा द्विधोदिता^{१५} ॥१६॥

(*kasanaṃ ṣṭhīvanaṃ cāpi ghrāṇavaktravibhedataḥ /
sthīrabhrāntivibhedena bāhyabhastrā dvidhoditā* ¹⁵ //16//)

Kasana, Ṣṭhīvana also, due to the difference of the nose and the mouth. Two kinds of Bāhyabhastrā are said to be there due to variations of steadiness (sthira) and movement (bhrānti).

14 पूर्व (P.) for साक्षात् ।

15 द्विधोदिताः । (P.)

अन्तर्भस्त्रा घ्राणदन्ती^{१६} धौती नेती द्विधा स्थिता ।

त्रोटनं त्रिविधं प्रोक्तमूर्ध्वत्रोटनकं तथा^{१७} ॥१७॥

(antarbhastrā ghrāṇadantī¹⁶ dhautī netī dvidhā sthitā /
troṭanaṁ trividhaṁ proktamūrdhvatroṭanakam tathā¹⁷ //17//

Antarbhastrā Ghrāṇadantī, Dhautī, two kinds of Netī are there.
Troṭana is said to be of three kinds : Ūrdhva-troṭanaka,

चक्रत्रोटनकं कर्म सर्वाङ्गत्रोटनं पुनः^{१८} ।

उद्गाराख्यं^{१९} महत्कर्म शिरासंचालनं तथा ॥१८॥

(cakratroṭanakam karma sarvāṅgatroṭanaṁ punaḥ¹⁸ /
udgārākhyam¹⁹ mahatkarma śirāsañcālanam tathā //18//)

So also the process of Cakratroṭanaka and again the
Sarvāṅgatroṭana. There is an important process called Udgāra as also
Śirāsañcālaṁ (manipulation of the nerves),

वाराहं मर्दनं चैव शालाक्यं शंकरोदितम् ।

तथोर्ध्वसिद्धिकारिणी^{१९a} कर्माधःसिद्धिकारिणी ॥१९॥

(vārāhaṁ mardanaṁ caiva śālākyaṁ śaṅkaroditam /
tathordhvasiddhikāriṇī^{19a} karmādhaḥsiddhikāriṇī //19//)

Vārāha, Mardana and also Śālākya as proclaimed by Śaṅkara.
Similary, Ūrdhvasiddhikāriṇī and Adhaḥsiddhikāriṇī processes.

16 प्राण (P.)

17 शिवः (P.)

18 तथा (P.)

19 उद्गाराख्यः (P.)

19a See note 78 (P & S.).

वमनं च विरेकश्च रक्तस्रावः^{२०} शिवोदितः ।

करणाप्यायनाश्च्योतं^{२१} जलधाराः शिवोदिताः^{२२} ॥२०॥

(*vamanam ca virekaśca raktasrāvaḥ*²⁰ *śivoditaḥ* /
*karaṇāpyāyanāścyotaṁ, Jaladhārāḥ*²¹ *śivoditāḥ*²² //20//)

Vamana and Vireka and the Raktasrāva as told by Śiva.
Karaṇāpyāyana, Āścyota, Jaladhārā as told by Śiva.

वेतण्डकरणी^{२३} नौली गण्डूषः स्नेहनं परम्^{२४} ।

स्वेदनं धूमनस्ये च तथा^{२५} च कवलग्रहः ॥२१॥

(*vetanḍakaraṇī*²³ *naulī gandūṣaḥ snehanaṁ param*²⁴ /
*svedanaṁ dhūmanasye ca tathā*²⁵ *ca kavalagrahaḥ* //21//)

Vetanḍakaraṇī, Naulī, Gaṇḍūṣa, Snehana, Svedana, Dhūma and Nasya, as well as the Kavalagraha.

बस्तयः स्युर्बहुविधास्ते ज्ञेया गुरुवाक्यतः ।

नेत्रकर्णशिरोलिङ्गबस्तयः^{२६} पायुजाः पराः^{२६} ॥२२॥

(*bastayaḥ syurbahuvīdhāste jñeyā guruvākyataḥ* /
*netrakarṇaśirolīṅgabastayaḥ*²⁵ *pāyujāḥ parāḥ*²⁶ //22//)

There are many kinds of Basti. They should be learnt through the precepts of the Guru. These Bastis are Netra, Karṇa, Śira, Liṅga and others performed with the aid of anus (pāyujāḥ),

20 श्रावः (P.)

21 श्चान्तर्जल. (P.)

22 शिवोदिता (P.)

23 a synonym for गजकरणी

24 पराम् (P.)

24a पुनः (P.)

25 Order different नेत्रलिङ्गशिरोकर्णबस्तयः (S.)

26 पायुजास्तथा (P.)

वायुबस्तिस्तोयबस्तिः^{२७} स्नेहबस्तिस्तथाऽपरः ।

निरूहणाः^{२८} स्थापनाद्या द्रव्यभेदैस्तु बस्तयः ॥२३॥

धृतिसंख्याः^{२९} शम्भुनोक्ताः सर्वामयविनाशनाः^{३०}

(vāyubastistoyabastiḥ²⁷ snehabastistathā' paraḥ /
nirūhaṇāḥ²⁸ sthāpanādyā dravyabhedaistu bastayaḥ //23//
dhṛtisaṁkhyāḥ²⁹ śambhunoktāḥ sarvāmayavināśanāḥ³⁰ /)

Which are Vāyubasti, Toyabasti as well as the other one Snehabasti; by difference in the substance to be used, the Bastis are Nirūhaṇa (enema without oily substance) and others like Sthāpana. These five (bastis) told by Śambhu remove all kinds of diseases.

वज्रोत्पङ्गानि कर्माणि सप्त प्राह सदाशिवः ॥२४॥

तत्कर्म^{३१} द्विविधं तत्र ध्वजमूलप्रभेदतः ।

अपकर्मापि^{३२} च तथा द्विविधं योगिनां स्मृतम् ॥२५॥

औष्ट्रं^{३३} नलप्रवेशश्च फूत्कृतिस्तदनन्तरम् ।

(vajrolyañgāni karmāṇi sapta prāha sadāśivaḥ //24//
tatkarma³¹ dvividhaṁ tatra dhvajamūlaprabhedataḥ /
apakarmāpi³² ca tathā dvividhaṁ yogināṁ smṛtam //25//
auṣṭraṁ³³ nalapraveśaśca phūtkṛtistadanantaram /)

27 व (S.)

28 निरूहणाः (S.) निरूहः = anenema not of the oily kind.

29 संख्या (P.) धृतिसंख्या = Number of धृति (धारणा) i.e. five as used in पञ्चधारणा

30 विनाशकः (P.)

31 उत्क in S = desirous, sorrowful, absent-minded.

32 अथ कर्माश्रितस्तथा (P.)

33 औष्ट्रं (P.) A technical term signifying the process in which the penis is given the shape of the camel's neck.

The constituents of Vajroli are seven processes told by Sadāśiva. That process (Vajroli) is of two kinds due to the difference of Dhvajja (body of the penis) and Mūla (root of the penis). Similarly, two kinds of Apakarma (clearing of) viz. Nalapraveśa in the manner of camel's neck and after that Phūkr̥ti, have been mentioned by yogis.

वज्रोल्ङ्गानि कर्माणि वज्रोल्यामेव^{३४} वक्ष्यते ॥२६॥

(vajrolyāṅgāni karmāni vajrolyāmeva³⁴ vakṣyate //26//)

Processes forming parts of Vajroli will be narrated only under Vajroli.

खेचर्यङ्गानि कर्माणि यान्याह स्वयमीश्वरः ।

सम्यक्तानि प्रवक्ष्यामि योगिनां हितकाम्यया ॥२७॥

(khecaryāṅgāni karmāni yānyāha svayamīśvaraḥ /
samyaktāni pravakṣyāmi yogināṃ hitakāmyayā //27//)

The processes forming parts of Khecarī, which the Lord himself has told, all those I shall explain clearly with the desire of serving the interests of the Yogīs:

उत्पाटनं^{३५} छेदनं च गर्भाधारणमेव च ।

दोहनभ्रामणाकर्षकूर्चिकाचालनानि^{३६} च ॥२८॥

(utpāṭanaṃ³⁵ chedanaṃ ca garbhādhāraṇameva ca /
dohanabhraṇāṅkaṛṣakūrcikācālānāni³⁶ ca //28//)

(Utpāṭana (pulling up), Chedana (cutting), Garbhādhāraṇa (inserting the tongue in the naso-pharyngeal cavity), Dohana (milking),

34 Omitted in P.

35 उत्पाटनं (P.)

36 कुंचिका (P.); कूर्चिका = painting brush or pencil (S.)

कुंचिकः key; the shoot of a bombo.

Bhrāmaṇa (rotating), Ākarṣa (drawing out), Kūrcikācālana (pulling out by pinching with the tips of the thumb and the middle finger),

घर्षणं मथनं चेति ज्ञातव्यानीह सद्गुरोः ।

सध्यानमंत्रयुक्तानि³⁷ यथाहान्धकसूदनः ॥२९॥

(gharṣaṇam mathanaṁ ceti jñatavyānīha sadguroḥ /
sadhyanamantrayuktāni³⁷ yathāhāndhakasūdanaḥ //29//)

Gharṣana (massage) and also Mathana (churning) should be learnt from the Sadguru (good teacher) with the contemplations and Mantras as has been said by the Killer of Andhaka.

नान्यथा तानि सिध्यन्ति क्लेशदानि भवन्त्यपि ।

खेचर्यङ्गानि कर्माणि खेचर्यामेव वक्ष्यते ॥३०॥

(nānyathā tāni sidhyanti kleśadāni bhavantyapi /
khecaryāṅgāni karmāṇi khecaryāmeva vakṣyate //30//)

Otherwise, they do not become fruitful, and they may even produce pain. The processes forming parts of Khecarī will be narrated only under Khecarī.

नाडीशुद्ध्याख्य^{37a}कुम्भस्तु कुम्भकेष्वेव वक्ष्यते ।

(nāḍīśuddhyākhyā^{37a} kuṁbhastu kuṁbhakeṣveva vakṣyate /)

Kuṁbha called the Nāḍīśuddhi will be narrated under the Kuṁbhakas.

अथैषां लक्षणम् ।

(athaiṣāṁ lakṣaṇam)

Definitions

अथैषां लक्षणं वक्ष्ये यथाचार्यैः पुरोदितम् ॥३१॥

संप्रदायानुसारेण गुरुभिः शिक्षितो यथा ।

(athaiṣāṁ lakṣaṇam vakṣye yathācāryaiḥ puroditam //31//
saṁpradāyānusāreṇa gurubhiḥ śikṣito yathā /)

37 यंत्र (P.)

37a नाडीशुद्ध्याख्य (P., S.)

Now I narrate their definition as has been explained previously by the teachers and as taught by the Gurus according to tradition.

अथोर्ध्वचक्री ।

(athordhvacakrī)

Ūrdhvacakrī

जलाद्रं निजमङ्गुष्ठं^{३८} तालुमध्ये प्रवेशयेत् ॥३२॥

भ्रामयित्वा ततः पश्चात्तत्रस्थं मलमाहरेत् ।

पुनः पुनः क्षालयेच्चेदूर्ध्वचक्री प्रकीर्तिता ॥३३॥

(jalādraṁ nijamaṅguṣṭhaṁ³⁸ tālumadhye praveśayet //32//
bhrāmayitvā tatāḥ paścāttatrasthaṁ malamāharet /
punaḥ punaḥ kṣālayeccedūrdhvacakrī prakīrtitā //33//)

One should introduce one's own thumb, wet with water, in the centre of the palate. Then rotating it, one should remove the impurity situated there. If one cleanses again and again (the process) is described as Ūrdhvacakrī.

इन्द्रगोपनिभं त्र्यस्रं तालुस्थं रं शुचिं स्मरेत् ।

नेत्रकर्णादूर्ध्वरोगनाशनं मलशोधनम् ॥३४॥

अथवाङ्गुलिना कुर्यादेतत्कर्म मुनीश्वरः ।

(indragopanibhaṁ tryasraṁ tālustaṁ raṁ śuciṁ smaret /
netrakarṇādūrdhvaroganāśanaṁ malaśodhanam //34//
athavaṅgulīnā kuryādetatkarma munīśvaraḥ /)

One should remember the bright triangular raṁ (bīja of Agni, the fire) situated in the palate and resembling Indragopa (in colour). It (this process) cleanses the impurities and removes the disease of the upper part like those of the eyes, the ear, etc. Or else the Munīśvara (ascetic) should do this act with the finger.

अथ मध्यचक्री

(atha madhyacakrī)

Madhyacakrī

जिह्वामूलेऽधिजिह्वायामुपजिह्वाग्रतस्तथा ॥३५॥

कण्ठे चार्द्राङ्गुलिं क्षिप्त्वा भ्रामयेच्चापि पूर्ववत् ।

मलनिर्हरणं^{३९} कुर्वन् प्राग्वदीरसखं स्मरन् ॥३६॥मध्यचक्री समाख्याता कफकण्टकनाशिनी^{४०} ।

(jihvāmūle' dhijihvāyāmupajihvāgratastathā //35//

kaṇṭhe cādrāṅguliṃ kṣiptvā bhrāmayeccāpi pūrvavat /

malanirharaṇaṃ³⁹ kurvan prāgvadīrasakhaṃ smaran //36//madhyacakrī samākhyātā kaphakaṇṭakanāśinī⁴⁰ /)

At the roof of the tongue, on the tongue and in front of the uvula, and at the throat, inserting the finger, one should cause circular movement as indicated above. Removing the impurities and as in the above instance remembering the God of fire (whose friend is the air = Īrasakhā). We have what is called Madhyacakri which removes the troublesome phlegm.

अथाधश्चक्री ।

(athādhaścakrī)

Adhaścakrī

तर्जनी^{४१} पायुगां कृत्वा शोधनं पूर्ववच्चरेत् ॥३७॥(tarjanīm⁴¹ pāyugāṃ kṛtvā śodhanaṃ pūrvavaccaret //37//)

One should remove the impurities as indicated above by inserting the index finger in the anus.

39 निहरणं (P.)

40 कंप (P.)

41 The following six lines are omitted in S. (तर्जनी...शासने)

अधश्चक्री समाख्याता यावद्गुदविकाशनम् ।

यमीरं ससखं ध्यात्वा शोधयेच्च यथाविधि ॥३८॥

(adhaścakrī samākhyātā yāvadgudavikāśanam /

yamīraṁ sasakhaṁ dhyātvā śodhayeccha yathāvidhi //38//)

The act should be continued till the expanding of the anus. Contemplating on yaṁ (bīja mantra of vāyu, the air) accompanied by his friend (the fire) it should be cleansed in the prescribed manner. This is called Adhaścakrī.

महोदरो गुल्मरोगो मूलजा व्याधयश्च ये ।

मलास्तथैव नश्यन्ति बस्तिकर्माणि योग्यता ॥३९॥

भवतीत्याह भगवान् धूर्जटिर्योगशासने^{४२} ।

(mahodaro gulmarogo mūlajāvyādhayaśca ye /

malāstathaiva naśyanti bastikarmaṇi योग्यता //39//

bhavatītyāha bhagavān dhūrjaṭiriyogaśāsanē⁴² /)

Dropsy, enlargement of the spleen, diseases of the rectum and impurities are destroyed in the same way and there byone becomes fit for the process of Bati. So says the Lord Dhūrjaṭi in Yoga-Śāsana (precepts for Yoga).

42 शासने in P. which is obviously incorrect.

अथ त्राटकम् ।
(atha trāṭakam)

Trāṭaka

सूक्ष्मलक्ष्ये दृशौ स्थाप्य निर्निमेषश्चिरं भवेत् ॥४०॥
अश्रुसंपातपर्यन्तं कर्म त्राटकमीरितम् ।
वंग्लाविकरणस्थे^{४३}ऽस्मिन्नन्तर्ज्योतिः^{४४} प्रकाश्यते ॥४१॥
नेत्ररोगास्तथा तन्द्रा नश्यन्तीत्याह^{४५} धूर्जटिः ।

(sūkṣmalakṣye dṛśau sthāpya nirnimeṣaściraṃ bhavet //40//
aśrusaṃpātaparyantaṃ karma trāṭakamīritam /
vaṃglāvikaraṇasthe⁴³ sminnantarjyotiḥ⁴⁴ prakāśyate //41//
netrarogāstathā tandrā naśyantiṭyāha⁴⁵ dhūrjaṭiḥ /)

Fixing the eyes on a minute object one should remain without winking for a long time, till tears begin to fall. This process is called Trāṭaka. With repetition of vaṃ (bījamantra of Varuṇ, the water) and the glau (bījamantra of Pṛthavī, the earth) during this process, the inward light manifests itself. The diseases of the eye and sleepiness disappear.

अथ कशा ।
(atha kaśā)

Kaśā

रज्जीं श्लक्ष्णां कशां कुर्याद्धस्तमात्रां^{४६} सुसूत्रकैः ॥४२॥
प्रवेशयेत्कण्ठमध्ये नासाद्वारेण तां कशाम् ।
घर्षयेच्च शनैरेतत्कशाकर्म शिवोदितम् ॥४३॥

(rajvīm ślakṣṇāṃ kaśāṃ kuryāddhastamātrāṃ⁴⁶ susūtrakaiḥ /42/
praveśayetkaṇṭhamadhye nāsādvāreṇa tāṃ kaśām /
gharṣayecca śanairetatkaśākarma śivoditam //43//)

43 वंग्ल (P.): वं = air; ग्लो = earth

44 योनि (P.)

45 नश्यन्त्याह धूर्जटे: (P.)

46 हस्तमासुसूत्र. (P.)

A smooth braided string of fine threads, a cubit (18 inches) in length, should be introduced into the throat through the nose. One should rub (the part indicated) slowly. This process told by śiva is (called) Kaśā

अनेन कर्मणा वायुः कफदोषं हरिष्यति ।

(anena karmaṇā vāyuh kaphadoṣaṃ hariṣyati /)

By this process the Vāyu (breath) removes the disorders of the phlegm.

अथ नेत्रीकरणम् ।

(atha netrīkaraṇam)

Netrīkaraṇa

स्वच्छं श्लक्ष्णं दृढं स्निग्धं श्वेतसूत्रविनिर्मितम्^{४७} ॥४४॥

इडया संप्रवेश्यैव ततः पिङ्गलया हरेत् ।

नेत्रीकरणमेतद्धि न देयं चापरीक्षिते ॥४५॥

(svacchaṃ ślakṣṇaṃ dṛdhaṃ snigdhaṃ

śvetasūtravinirmitam⁴⁷//44/

iḍayā sampraveśyaiva tataḥ piṅgalayā haret /

netrīkaraṇametaddhi na deyaṃ cāparīkṣite //45//)

A clean, soft, strong, lubricated (string) made of white thread should be introduced into the Iḍā (left nostril) and taken out from the Piṅgalā (right nostril). This is Netrīkaraṇa and should not given to a person who is not duly tested.

तृतीयोपान्त्यमादाय^{४८} द्वितीयस्यान्त्यसंयुतम् ।
 पञ्चमोपान्त्यसंयुक्तं स्तोभाः पञ्चमषष्ठकम् ॥४६॥
 वासुकिर्भगवानत्र^{४९} कार्यमेतत्करिष्यति ।

(*tṛtīyopāntyamādāya*⁴⁸ *dvitīyasyāntyasaṁyutam* /
pañcamopāntyasaṁyuktaṁ stobhāḥ pañcamasṣṭhakam //46//^{48a}
*vāsukirbhagavānatra*⁴⁹ *kāryametatkariṣyati* /)

अथ कसनम् ।

(atha kasanam)

Kasanam

प्रसिद्धं^{५०} कसनं लोके कफनिर्हरणं परम् ॥४७॥
 बलात्कृतं कार्यकारि रोगजं दुःखदं मतम् ।
 उदानोऽत्र प्रधानोऽस्ति ज्ञातव्यो गुरुतः सदा ॥४८॥

(*prasiddhaṁ*⁵⁰ *kasaṇam loke kaphanirharanaṁ param* //47//
balātkṛtaṁ kāryakāri rogaḥ jaṁ duḥkhaḍaṁ matam /
udāno'tra pradhāno'sti jñātavyo gurutaḥ sadā //48//)

Kasanam is well known in the word as the great remover of the phlegm. If done with adequate force it becomes effective; if produced by disease it is regarded as painful. Here (the activity of) Udāna is prominent and should always be understood from the Guru.

48 In the marginal note we have in (P) on तृतीयोपा. "प्लुं प्लुं प्लुं"

48a Some of the verses hereafter seem to be an unintelligible play on mystic numbers and letters which are expected to be known to expertis. Mere verbal translation is of no use and therefore, it is not given.

49 दंवासुकिभगवा. (P)

50 All verses regarding Kasanam have been omitted in S. from प्रसिद्धं...गुरुतो सदा ।

अथ स्ठीवनम् ।

(atha ṣṭhīvanam)

Ṣṭhīvana

कण्ठाद्वा^{५१} तालुतो वापि समाकृष्य च तत्कफम् ।

निष्ठीवेद्वक्त्रमार्गेण स्ठीवनं स्यादुदानतः ॥४९॥

नाभ्यां^{५२} स्ठीवेत्कफं यत्र तद्धि प्राणबलेन तु ॥

(kaṇṭhādvā⁵¹ tāluto vāpi samākṛṣya ca tatkapam /
niṣṭhīvedvaktramārgēṇa ṣṭhīvanam syādudānataḥ //49//
nābhyaṁ⁵² ṣṭhīvetkapham yatra taddhi prāṇabalena tu /)

Having drawn out the phlegm either from the throat or from the palate, one should spit it out through the mouth. This expectoration will be on account of Udāna. Where the phlegm is drawn from the navel, it is done through the power of Prāṇa.

अथ भस्त्रा

(atha bhastrā)

Bhastrā*

लोहकारस्य भस्त्रेव रेचपुरौ तु वेगतः ॥५०॥

पुनः पुनः प्रकुर्वीत स्थिरमूर्ध्ना प्रयत्नतः ।

स्थिरभस्त्रेति च ख्याता योगिनां सिद्धिदायका ॥५१॥

(lohakārasya bhastreva recapūrau tu vegataḥ //50//
punaḥ punaḥ prakurvīta sthiramūrdhnā prayatnataḥ /
sthirbhastreti ca khyāta yoginām siddhidāyakā //51//)

51 कण्ठाद्वाताकृतो (P.)

52 नोभ्यां (P.) (removing from the nose)

* YM. Vol. IV, No. 4, pp. 293-305

Satkarmasaṅgrahaḥ

One should, like the bellows of a blacksmith, with force empty out and fill in the breath rapidly and repeatedly, always keeping the head steady. This is known as Sthirabhastrā which is capable of bestowing success upon the Yogis.

स्तनयो रेचपूरौ तु चलमूर्ध्ना करोति चेत् ।

भ्रान्तिभस्त्रेति विख्याता⁵³ ह्यस्मिन्शास्त्रे शिवोदिता ॥५२॥

(stanayo recapūrau tu calamūrdhnā karoti cet /

bhrāntibhastreti vikhyātā⁵³ hyasminśātre śivoditā //52//)

If the emptying of and filling in of the chest is done, accompanied by moving of the head, it is known as Bhrāntibhastrā termed by Śiva in this science.

घोणाग्रं रुंधयित्वा⁵⁴ तु यदन्ता रेचपूरकौ ।

अन्तर्भस्त्रेति या ख्याता शिवेनाखिलवेदिना ॥५३॥

(ghoṇāgraṃ rundhayitvā⁵⁴ tu yadantā recapūrakau /

antarbhastreti yā khyātā śivenākhlavedinā //53//)

Closing the end of the nose but ending in expiration and inspiration internally, the process is called "Antarbastra" by Śivā who knows every thing.

प्राणप्रधाने⁵⁵ भस्त्रायां⁵⁶ कफमेदमल्लादिकम् ।

सर्वं नाशयति क्षिप्रं तमः सूर्योदये यथा ॥५४॥

(prāṇapradhāne⁵⁵ bhastrāyāṃ kaphamedamalādikam /

sarvaṃ nāśayati kṣipraṃ tamaḥ sūryodaye yathā //54//)

Prāṇa being the chief in Bhastrā, the Bhastrā causes to disappear all phlegm, fat, impurities, etc., like the sun the darkness.

53 च ख्याता । (S.)

54 रुद्धयित्वा (S.); तु omitted in S. which makes a metrical fault.

55 प्राणप्रधानो (P.)

56 भस्त्राया (P.)

नासादन्ति

(nāsādanti⁵⁷)

Nāsādanti

पीत्वा नासिकया जलेन जठरं⁵⁶ सूर्येण चार्द्धं पिबेत्
 चन्द्रेणापि च पूरयेच्च सकलं चापानमुत्स्थापयन् ।
 वारं वारमथो मुखेन सलिलं निष्कासयेल्लीलया
 नासादन्ति निगद्यते मुनिवरै रोगौष⁵⁸ दीप्तानलम् ॥५५॥

(pītvā nāsikayā jalena jatharaṁ⁵⁸ sūryena cārdham pibet
 candreṇāpi ca pūrayeccha sakalam cāpānamutsthāpayan /
 vāraṁ vāramatho mukhena salilam niṣkāsayellīlayā
 nāsādanti nigadyate munivarai rogauṣa⁵⁹ dīptānalam //55//)

Having filled the stomach fully with water, the half of which by the right nostril and the other half by the left nostril and raising (and maintaining) Apānavāyu upwards, throw out ther water easily again and again through the mouth. This is called Nāsādanti by the sages (and is) the burning fire for the diseases and stimulator of (gastric) fire. (For the use of Nāgabandha in Nāsādanti see Verses 92-93).

अथ धौती

(atha dhautī)

Dhautī*

मृदुलं धवलं शुद्धं चतुरङ्गुलविस्तृतम् ।
 तिथिहस्तामितायामं धौतीवस्त्रस्य लक्षणम् ॥५६॥

57 नासादन्ती (P.)

58 जवरं (S.)

59 रागाद्य (P.)

* YM. Vol. II, No. 2, pp. 168-195

Satkarmasaṅgrahaḥ

(mṛdulaṃ dhavalaṃ śuddhaṃ caturaṅgulavistṛtaṃ /
tithihastamitāyāmaṃ dhautīvastrasya lakṣaṇam //56//)

The quality of the piece of cloth used in Dhautī is that it should be soft, white, clean, four Angulas (one angula = 3/4 inch) broad and fifteen hands (a hand equals 18 inches) long.

तोयसिक्तं ग्रसेद्वस्त्रं घ्राणाभ्यां⁶⁰ वायुमुत्सृजन् ।

शनैः शनैस्तु सकलं पुनः प्रत्याहरेच्छनैः ॥

धौतीकर्मदमाख्यातं यत्र गङ्गाधिदैवतम् ॥५७॥

(toyasiktaṃ grasedvastraṃ ghrṇābhyāṃ⁶⁰ vāyumutsṛjan /
śanaīḥ śanaistu sakalaṃ punaḥ pratyāharecchnaiḥ //
dhautīkarmedamākhyātaṃ yatra gaṅgādhidaivatam //57//)

One should slowly swallow (almost) the whole of the cloth wet with water, breathing out through the nostrils and should draw out again gradually. This is called the Dhautīkarma in which the presiding deity is Gaṅgā.

कासश्वासप्लीहकुष्ठादिनाशम्⁶¹

वन्हेर्माद्यं विंशतिः⁶² श्लेष्मरोगान् ॥

दूरीकुर्यात् कर्णबाधिर्यमुच्चैः३

धौतीकर्म प्रोदितं शङ्करेण ॥५८॥

(kāsaśvāsaplīhakuṣṭhādinaśam⁶¹
vahnermāndyaṃ viṃśatiḥ⁶² śleṣmarogān //
dūrīkuryāt karṇabādhiryaṃuccair -
dhautīkarma proditaṃ śaṅkareṇa //58//)

60 प्राणाभ्यां (P.)

61 प्लीहि (P.)

62 विनाशयति (P.) - Metrical fault.

Satkarmasaṅgrahaḥ

Cough, asthma, enlargement of the spleen, leprosy, etc., are destroyed, dyspepsia, twenty phlegmatic diseases and the deafness of the ear are removed by the action of Dhautī so is it highly proclaimed by Śaṅkara.

त्रयोदशं पञ्चमस्य तस्योपान्त्येन संयुतम् ॥५९॥*

(trayodaśaṁ pañcamasya tasyopāntyena saṁyutam //59//*)

तृतीयाष्टममादाय द्वितीयस्य तृतीयकम् ।

त्रयोदशे पञ्चमस्य द्वितीयस्य द्वितीयकम् ॥६०॥*

(tṛtīyāṣṭamamādāya dvitīyasya tṛtīyakam /
trayodaśe pañcamasya dvitīyasya dvitīyakam //60//*)

चतुर्थस्य तृतीयं च प्रथमाद्यं त्रिधाकृतम् ।

द्वितीयात्पञ्चषष्ठाद्यं^{६४} द्वयोर्मध्ये द्वयेष्वपि ॥६१॥*

(caturthasya tṛtīyaṁ ca prathamādyam tridhākṛtam /
dvitīyātpañcaṣṭhādyaṁ⁶⁴ dvayormadhye dvayeṣvapi //61//)

पञ्चमस्य तृतीयं तु द्विधाभूतं^{६५} प्रवेशयेत् ।*

कालश्च पृथिवी चैव दृश्येते प्रथमेन तु ॥६२॥

(pañcamasya tṛtīyaṁ tu dvidhābhūtaṁ⁶⁵ praveśayet /
kālaśca pṛthivī caiva drśyete prathamena tu //62//*)

पुनः कालश्च पृथिवी दृश्येते प्रथमेन तु ।

चतुर्थस्य तृतीयं तु पञ्चमोपान्तसंयुतम्^{६६} ॥६३॥*

(punaḥ kālaśca pṛthivī drśyete prathamena tu /
caturthasya tṛtīyaṁ tu pañcamopāntyaṁ saṁyutam⁶⁶ //63//*)

* See foot-note 48a.

64 द्वितीयं च द्वयोर्मध्ये षष्ठाद्यं तृतीयेष्वपि । Metrical fault. (P.)

65 त्रिधाभूतं (P.)

66 पञ्चमैकादशे स्थितम् (S.)

पञ्चोपान्त्यमायातः^{६७} कालोऽनन्तस्ततः पुनः ।

पञ्चमस्य द्वितीयेन तृतीयोपान्त्ययोजनम् ॥६४॥*

(pañcopāntyamāyātaḥ⁶⁷ kālo' nantastataḥ punaḥ /
pañcamasya dvitīyena tṛtīyopāntyayojanam //64//*)

जलं वायुद्विधा पार्श्वे पार्श्वे च पूर्ववत्स्थितम् ।

प्रथमान्त्यं तदाद्यं च पञ्चमस्य द्वितीयके ॥६५॥*

(jalaṁ yāyurdivdhā pārśve pārśvaṁ ca pūrvavatsthitam /
prathamāntyam tadādyam ca pañcamasya dvitīyake //65//*)

षष्ठाद्यं पञ्चमोपान्त्यं रहस्यं गुरुवाक्यतः ।

दशोपवासं फलदं ज्ञातव्यं श्रीशिवोदितम् ॥६६॥*

(ṣaṣṭhādyam pañcampopāntyam rahasyam gurvākyaṭh /
daśopavāsaṁ phaladaṁ jñātavyam śrīśīvoditam //66//*)

अथ नेती

(atha netī)

Neti

मृदु श्लक्ष्णं सितं सूत्रं नासानाले प्रवेशयेत् ।

मुखात्रिर्गमयेद्दस्रौ चिन्तयेन्नेतिका स्मृता ॥६७॥

(mr̥du ślakṣṇam sitam sūtaṁ nāsānāle praveśayet /
mukhānnirgamayeddasrau cintayennetikā smṛtā //67//)

One should introduce a soft, fine, white thread into the nasal cavity and should take it out through the mouth. While doing so one should contemplate on the (deities) Aśvins. This is called Netikā (Netī).

67 पञ्चमान्त्यं (P.)

* See foot-note 48a.

वर्तितावर्तिताभेदा द्विविधा सा प्रकीर्तिता ।
 कपालशोधिनी दृष्टिशोधिनी जन्तुनाशिनी ॥६८॥
 ऊर्ध्वरोगहरा चैषा व्याहिकव्रतपुण्यदा ।

(*vartitāvartitābhedā dvividhā sā prakīrtitā /
 kapālaśodhinī dṛṣṭiśodhinī jantunāśinī //68//
 ūrdhvarogaharā caiṣā dvyāhikavratapūṇyadā /*)

It is of two kinds, distinguished by (the thread) being rolled and not rolled. This cleanses the (sinuses of) forehead, improves the sight and destroys the (harmful) germs. And this is the remover of the diseases of the upper part, bestowing the religious merit of the observance of the two day's vow.

प्रथमाद्यं^{६८} पञ्चमोपान्त्ये तृतीयाष्टमपञ्चम ॥६९॥

द्वितीये प्रथमान्त्यं तु द्वितीय - चतुर्थे ।

तृतीयषष्टं प्रथमान्त्यं द्वितीयोपान्त्यं च ॥७०॥

पञ्चमोपान्त्या द्वे द्वितीयोपान्त्यं पञ्चमोपान्त्ये ॥

(*prathamādyam⁶⁸ pañcamopāntye tṛtīyāṣṭamapañcama //69//
 dvitīye prathamāntyaṃ tu dvitīya caturthe /
 tṛtīyaṣṣṭam prathamāntyaṃ dvitīyopāntyaṃ ca //70//
 pañcamopāntyā dve dvitīyopāntyaṃ pañcamopāntye /*)*

तृतीयाष्टमपञ्चमद्वितीये । द्वितीयपञ्चमद्वितीये ॥

द्वितीयचतुर्थं तृतीयं । तृतीयद्वितीयचतुर्थं प्रणवाद्यम् ॥

(*tṛtīyāṣṭamapañcamadvitīye / dvitīyapañcamadvitīye /
 dvitīyacaturtham tṛtīyaṃ / tṛtīyadvitīyacaturtham*

*pranavādyam //**)

68 From प्रथमाद्यं... up to पञ्चमोपान्त्ये we have the addition in P. substituted for तृतीयाष्टमः in the brackets above in S.

* See foot-note 48a.

अथ त्रोटनम्

(atha troṭanam)

Troṭana

वामदक्षिणतो हस्तौ तर्जयेद्वायुवल्लभाम् ॥७१॥

संचित्योर्ध्वत्रोटकं कर्म श्रीशंभुतोदितम् ।

(vāmadakṣiṇato hastau tarjayedvāyuvallabhām //71//
sañcityordhvatrotakaṁ karma śrīśaṁbhutoditam //)

Raising the two hands and joining them (above the head) one should mock the mode of the lightning (?) moving them towards left and right. This process is called Ūrdhvatroṭana by Sri Saṁbhu.

एवं कट्यां कृतं कर्म चक्रत्रोटनकं⁶⁹ भवेत् ॥७२॥

पादयोर्हस्तयोर्वापि सर्वाङ्गत्रोटनं भवेत् ।

(evam kaṭyāṁ kṛtaṁ karma cakratroṭanakaṁ⁶⁹ bhavet //72//
pādayorhastayorvāpi sarvāṅgatroṭanaṁ bhavet //)

The same process done at the waist becomes Cakratroṭanaka (Cakratroṭana). It will be Sarvāṅgatroṭana when done with legs or hands.

चं चतुर्थं⁷⁰ षष्ठं पञ्चमोपान्त्ये . . . ॥७३॥(caṁ caturthaṁ⁷⁰ ṣaṣthaṁ pañcamopāntyē... *//73//)

69 त्रोटकं (P.)

70 चतुर्थं (P.)

ca = moon, but unless you know the enigmatical language, it signifies nothing.

* See foot-note 48a.

Satkarmasaṅgrahaḥ

अथोद्गारकर्म

(athodgārakarma)

Udgārakarma

बलादुद्गारकरणमुद्गाराख्यं^{७१} प्रकीर्तितम् ।

उदानाख्योऽनेन देवो वायुदोषं निवर्तयेत् ॥७४॥

(*balādudgārakaraṇamudgārākhyam*⁷¹ *prakīrtitam* /
udānākhyo 'nena devo vāyudoṣaṃ nivartayet //74//)

To belch with effort is called Udgāra. By this the god known as Udāna will remove the disorders of Vāyu.

अथ शिरासंचालनम् ।

(atha Śirāsañcālanam)

Sirāsañcālana

शिरासंचालनं कर्म वायुवश्यतया भवेत् ।

अनेन कर्मणा^{७२} प्राणः सर्वशुद्धिं विधास्यति ॥७५॥

(*śirāsañcālanam karma vāyuvāśyatayā bhavet* /
*anena karmaṇā*⁷² *prāṇaḥ sarvaśuddhiṃ vidhāsyati* //75//)

The process named Sirāsañcālana (causing the nerves to move) is possible by getting control over the Vāyu. By this process the Prāṇa (vital breath) brings forth all purification.

अथ वाराहम् ।

(atha vārāham)

Vārāha

उत्तानसुप्ततैलाक्तजठरस्योपरि न्यसेत् ।

उल्मुकं मृत्तिकापात्रपिहितं तच्च कर्षयेत् ॥७६॥

उदरे कर्म तत्प्रोक्तं वाराहं शम्भुना पुरा ।

71 करण (P.)

71a अनेक (S.)

72 कर्मणः (P.)

Satkarmasaṅgrahaḥ

(uttānasuptatailāktajaṭharasyopari nyaset /
 ulmukaṃ mṛttikāpātrapihitaṃ tacca karṣayet //76//
 udare karma tatproktaṃ vārāhaṃ śaṃbhunā purā /)

A firebrand, covered by an earthen pot upside down, should be placed on the abdomen besmeared with oil while (the person) is lying supine and the pot should be pulled up. That process performed on the abdomen has been proclaimed as Vārāha by Śaṃbhu in former times.

ग्रन्थिदोषं^{७३} च धरणीसंभवं नलसंभवम् ॥७७॥
 आन्त्रदोषमण्डदोषं वायुदोषं च नाशयेत् ।
 चिन्तनीयोऽत्र भगवान् समानो ज्वलनप्रभः ॥७८॥

(granthidoṣaṃ⁷³ ca dharaṇīsaṃbhavaṃ nalaṣaṃbhavam //77//
 āntradoṣamaṇḍadoṣaṃ vāyudoṣaṃ ca nāśayet /
 cintanīyo' tra bhagavān samāno jvalanaprabhaḥ //78//

It destroys the disorders of the knot (navel - nābhigranthi), disorders arising in the (धरणी) small intestines, and नल (large intestines?), the disorders of the testicles and those of the gases in general. Here the Lord Samāna resplendent like fire is to be contemplated upon.

एवान्यतमं^{७४} वाराहं पृष्ठवाराहमेव च ।

(evānyatamaṃ⁷⁴ vārāhaṃ pṛṣṭhavārāhameva ca //)

Similarly, another Varāha (done on the back) is called pṛṣṭhavārāha.

73 ग्रन्थ (P.)

74 एवं नितं च (P.)

अथ मर्दनम् ।

(atha mardanam)

Mardana

औषधस्नेहतोयैश्च केवलं वाथ पाणिना ॥७९॥

मर्दनं मर्दनं प्रोक्तं मुनिभिस्तु चतुर्विधम्^{७५} ।

प्रभञ्जनसखा देवश्चिन्तनीयो विचक्षणैः ॥८०॥

(auśadhasnehatoyaiśca kevalaṃ vātha pāṇinā //79//

mardanaṃ mardanaṃ proktaṃ munibhistu caturvidha⁷⁵/

prabhañjanasakhā devaścīñtanīyo vicakṣaṇaiḥ //80//

Massage with medicine, oil, water or even with hands alone are the four kinds of Mardana (massage) told by the sages. The god Fire (whose friend is the wind) should be contemplated upon by the wise.

अथ शालाक्यम्^{७६} ।

(atha Śālākya⁷⁶)

Śālākya

नेत्रोपान्ते तु यद्द्वारं कथितं पूर्वसूरिभिः^{७६} ।

उद्घाटयेत्तु तत्सम्यक् तीक्ष्णलोहशलाकया ॥८१॥

(netropānte tu yaddvāraṃ kathitaṃ pūrvasūribhiḥ /

udghāṭayettu tatsamyak tīkṣṇalohaśālākayā //81//

The aperture at the corner of the eye, described by the former learned men, should be opened properly by a sharp pointed iron surgical instrument.

शलाकां ताम्रसंभूतां तस्मिंद्वारे प्रवेश्य च ।

मलनिर्हरणं कुर्याद् भ्रामयित्वा शलाकिकाम् ॥८२॥

75 चतुर्विधे (P.)

76 अथ निशाक्यं (P.)

(śalākāṃ tāmrasaṃbūtāṃ tasmindvāre praveśya ca /
malanirharanaṃ kuryād bhrāmayitvā śalākikāṃ //82//

Then having introduced a surgical probe made of copper into the aperture the impurities be removed by turning the instrument round and round.

दूरीकृत्य शलाकां तु पटं तत्र निबन्धयेत् ।
नेत्रशालाक्यकर्मेतत्सद्यो दृष्टिप्रदायकम् ॥८३॥
(dūrīkṛtya śalākāṃ tu paṭaṃ tatra nibandhayet /
netraśālākya karmaitatsadyo dṛṣṭipradāyakam //83//)

After removing the probe a bandage with a piece of cloth be made. This process is Netraśālākya which immediately grants (better) sight.

गुरुपदिष्टमार्गेण यस्याभ्यासोऽथ वै भवेत् ।
तेन कार्यमिदं नान्यैर्यत्र धन्वन्तरिः प्रभूः ॥८४॥
(gurūpaḍiṣṭamārgena yasyābhyāso' tha vai bhavet /
tena kāryamidaṃ nānyairyatra dhanvantariḥ prabhūḥ //84//)

One who has practised in the way taught by the Guru should (alone) do it. This practice, where Dhanvantari is the Lord, should not be done by others.

शलाकया कर्णगूथं निर्हरेद् यत्नतो मुनिः ।
कर्णशालाक्यमेतद्धि कर्म प्रोक्तं मनीषिभिः ॥८५॥
(śalākayā karṇagūthaṃ nirhareḍ' yatnato muniḥ /
karṇaśālākya metaddhi karma proktaṃ manīṣibhiḥ //85//)

The sage should remove the ear-wax with the probe with effort. This act is described as Karṇaśālākya by the learned.

यथामलं यथादोषं यथास्थानं तु यद्व्रणम् ।

व्रणशालाक्यमेतद्धि तृतीयं कर्म चोदितम् ॥८६॥

(yathāmalaṁ yathādoṣaṁ yathāsthānaṁ tu yadvraṇam /
vraṇaśālākya metaddhi tṛtīyaṁ karma coditam //86//)

(A simple cleansing) of a wound considering its type of impurity, disorder and place is Vraṇaśālākya, the third type (of Sālākya) described.

सिद्धिकारिणी^{७८}

(siddhikāriṇī⁷⁸)

Siddhikāriṇī

पीत्वा तोयं कण्ठनालेन नौली

कृत्वा नालावुत्थितौ शामयित्वा ॥

आश्वीं त्यक्त्वा कारिणीं चित्रनाम्नीं

कृत्वा सम्यग्रेचयेत्पायुनालात् ॥८७॥

(pītvā toyaṁ kaṇṭhanālena naulīṁ

kṛtvā nālāvutthitau śamayitvā //

āśvīṁ tyaktvā kāriṇīṁ citranāmnīm

kṛtvā samyagrecayetpāyunaālāt //87//)

Having drunk water through the canal of the throat, having performed the naulī, relaxing the raised tube-like muscles (i.e., releasing nauli), releasing Aśvinī (relaxing anal sphincters which automatically takes place with naulī) performing Citrananmnim, one should completely drive out the water via the rectal canal.

78 करिणी (P.); करणी (A). Corrected as कारिणी in view of the following uses :
See सैषा कारिणी । सिद्धिपूर्वा । verse No. 91.

पीत्वा^{७९} तोयं पायुनालेन पश्चात्
यावत्कण्ठं लौलिकां संविधाय ॥

वारंवारं रेचयेत्कण्ठनालात्
शुद्धो देहश्चक्रनाडीगणश्च ॥८८॥

(pītvā⁷⁹ toyaṃ pāyunālena paścāt
yāvatkaṇṭhaṃ laulikāṃ samvidhāya //
vāraṃvāraṃ recayetkaṇṭhanālāt
śuddho dehaścakranāḍīgaṇaśca //88//)

Sucking water through the anal canal (to capacity) upto the brim, perform nauli and then expel (the water) again and again. This cleanses the body from the throat (downwards) and the group of cakras and nāḍīs.

वह्नेर्दीप्तिः कफपित्तमयानां
नाशं कार्श्यं कान्तियुक्तं शरीरम् ॥
नेत्रे तेजो बिन्दुवश्यं^{८०} निरुक्तं
नादस्फोट्यं मलशुद्धिश्च^{८१} कोष्ठात् ॥८९॥

(vahnērdīptiḥ kaphapittamayānāṃ
nāśaṃ kārśyaṃ kāntiyuktaṃ śarīraṃ //
netre tejo bīnduvaśyaṃ⁸⁰ niruktaṃ
nādasphautyaṃ malaśuddhiśca⁸¹ koṣṭhāt //89//)

As explained (by sages), stimulation of the (gastric) fire (vahniḥ = jatharāgniḥ), destruction of the diseases of phlegm and bile, slenderness, lustrous body, brightness in the eyes, control over the ejaculation of semen, sonority of voice and cleansing the impurities of the abdomen.

79 This verse (No. 89) is an addition in P.

80 (P.) In S. we have बिन्दुपश्यन्तिरुक्तं which makes little sense.

81 सिध्यतिशुद्धिकोष्ठात् (S.)

कासश्वासप्लीहकुष्ठादिनाशं

कुर्यात्सैषा कारिणी⁸² सिद्धिपूर्वा ॥

ग्रन्थान्दुष्ट्वा प्राक्तनान्नाथमार्गान्

शुद्धिर्दिव्या राघवेण⁸³ प्रणीता ॥९०॥

(kāsaśvāsapliḥakuṣṭhādīnāśaṃ

kuryātasaiṣā kārīṇī⁸² siddhipūrvā //

granthānḍrṣṭvā prāktanāthamārgān

śuddhirdīvyā rāghaveṇa⁸³ praṇīta ॥90॥)

Destruction of the cough, asthma, (enlargement of the) spleen, leprosy, etc., is caused by this siddhikārīṇī. Having seen the ancient works of the Nāthasampradāya this divine cleansing has been enunciated (composed) by Rāghava.

प्राणापानौ चिन्तनीयौ च देवौ

यं यं⁸⁴ मन्त्रं ध्यानपूर्वं जपेच्च⁸⁵ ॥

(prāṇānau cintanīyau ca devau

yaṃ yaṃ⁸⁴ mantraṃ dhyānapūrvam japecca⁸⁵ //)

The Prāṇa and Apāṇa are the deities to be contemplated upon. The mystic syllable for them is YAM and it should be repeated with concentration. Whichever the mystic syllable, it should be repeated with concentration.

शुण्ठी यवानी⁸⁶ मरिचमभया लवणं तथा ।

समं समं चूर्णयित्वा प्रपिबेदुष्णवारिणा ॥९१॥

नासादन्त्यां तथा चास्यां नागबन्धो⁸⁷ रहस्यकम् ।

82 करिणी

83 रघुवीरः (P.)

84 यव्यत्रस्य त्यागपुष्पं हि भूत् (P.)

85 This half verse has been left incomplete.

Satkarmasaṅgrahaḥ

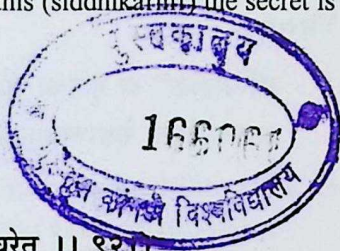
(śuṇṭhī vavānī⁸⁶ maricamabhayā lavaṇaṃ tathā /
samaṃ samaṃ cūrṇayitvā prapibeduṣṇavāriṇā //91//
nāsādantyāṃ tathā cāsyāṃ nāgabandho⁸⁷ rahasyakam /)

Dried ginger, Ptychotic Ajwaen, black pepper, yellow myrobalan and salt should be powdered in equal quantities and it should be drunk with warm water. In Nāsādanti and in this (siddhikāriṇī) the secret is Nāgabandha.

अथ वमनम्

(atha vamanam)

Vamana



अङ्गुलिं वक्त्रमध्ये तु वमनं तु यथाचरेत् ॥ ९२ ॥

यद्वा एरण्डपत्रस्य नालं कण्ठे प्रवेशयेत् ।

वमेद्वा तत्र पिष्टेन मदनस्य फलेन तु ॥ ९३ ॥

(aṅguliṃ⁸⁸ vakrtamadhye tu vamaṇaṃ tu yathācaret //192//
yadvā eraṇḍapatrasya nālaṃ kaṇṭhe praveśayet /
vamedvā tatra piṣṭena madanasya phalena tu //93//)

Putting the finger into the mouth (Vamana) vomiting should be practised as prescribed.

Or else, vomit by introducing a stalk of the Castor leaf into the throat or else by using the powder of the emetic nut (randia dumetorium).

मदनादिगणेनैव वमनं कारयेत्सुधीः ।

उदानेनैव वमनमुपवासफलप्रदम् ॥ ९४ ॥

(madanādigaṇenaiva vamaṇaṃ kārayetsudhīḥ /
undānenaiva vamanamupavāsaphalapradam //94//)

86 यवान (P.)

87 नागबन्धे (P.)

88 Addition in P. up to मदनस्य फलं तु ।

Satkarmasaṅgrahaḥ

An intelligent man should cause the vomiting using only (the herbal ingredients of) the group headed by madana. Vamana is caused by the Udāna alone. This has the efficacy of a fast.

अथ विरेचनम्

(atha virecanam⁸⁹)

Virecana

कम्पिल्लकं⁹⁰ च मृद्विकां भुक्त्वा तदनु कं पिबेत् ।

अपान-दैवतो रेकः पूर्वच्च फलं भवेत् ॥९५॥

(kampillakam⁹⁰ ca mṛdvīkāṁ bhuktvā takanu kaṁ pibet /
apāna-daivato rekaḥ pūrvacca phalaṁ bhavet //95//)

Having eaten (powdered) kamala (monkey face tree or croton philippinensis) and dry black grapes water should be drunk after that. Defecation has Apāna as the god and the result is as mentioned before.

शर्करां यवपत्रेण भिंडीफलरसेन⁹¹ वा ।

पीत्वा विरेचनं श्रेष्ठं गुरुयुक्त्या प्रकल्पयेत् ॥९६॥

(śarkarāṁ yavapatreṇa bhiṇḍīphalarasena⁹¹ vā /
pītvā virecanam śreṣṭham guruyuktyā prakalpayet //96//)

That evacuation of the bowels is excellent which is administered according to the prescription of the Guru by drinking the juice of yavapatra (bamboo leaves) or that of the fruit of bhiṇḍī mixed with sugar.

वमनं च विरेकश्च स्नेहस्वेदनपूर्वको ।

रसाज्जनाज्जनं नेत्रे रेचनं सूर्यदैवतम् ॥९७॥

89 Omitted in S.

90 Addition in P.

91 भूगीफल (P.)

(*vamanam ca virekaśca snehasvedanapūrvakau /
rasāñjanam netre recanam sūryadaivatam //97//*)

Vomiting and the evacuating of bowels should be done following massaging with oil and sweating. Acollirium prepared of calx of zinc should be used for the eyes. This recana (cleansing) has Sun as the deity.

देवदालीफलघ्राणं कपालस्य विरेचनम् ।
(*devadālīphalaghrāṇam kapālasya virecanam /*)

The smelling of the fruit of devadālī causes the cleansing of the forehead.

अथ रक्तस्त्रावः ।

(*atha raktasrāvah*)

Raktasrāva

सुतीक्ष्णं निर्मलं श्लक्ष्णमत्यल्पं शस्त्रमुच्यते ॥९८॥
(*sutīkṣṇam nirmalam ślakṣṇamatyalpam śastramucyate //98//*)

Very sharp, clean, thin, smooth, extremely small is called a surgical instrument.

कूर्पराभ्यन्तरे वापि गुल्फयोर्वा ललाटके ।
अन्यत्र^{११} वा यथायोग्यं शिरां बुध्वा हि वेधयेत् ॥९९॥

(*kūrparābhyantare vāpi gulphayorvā lalāṭake /
anyatra^{११} vā yathāyogyam śirām budhvā hi vedhayet //99//*)

Inside the elbow or even the ankles, or the forehead or elsewhere as is considered proper, one should pierce after finding out a vein.

रुधिरं स्रावयेत्कृष्णं ततश्चापि निरोधयेत् ।
दशाहफलदं तद्धि रक्तदोषे विधीयते ॥१००॥

(rudhiraṃ srāvayet kṛṣṇaṃ tataścāpi nirodhayet /
daśāha-phaladaṃ taddhi raktadoṣe vidhīyate //100//)

The dark blood should be made to flow and then afterwards stopped.
That is efficacious for ten days only. This process is prescribed in the
case of noxious blood.

मिहरो देवता चात्र षष्ठाद्यं बिन्दुगं^{९३} हि तत् ।

(miharo devatā cātra ṣaṣṭhādyam bindugam⁹³ hi tat/)

Mihara (the Sun) is the god here...*

अथ करणाप्यायनानि ।

(atha karṇāpyāyanāni)

karṇāpyāyanas

गोघृतं केसरोन्मिश्रं नासाप्यायनमुच्यते ॥१०१॥

(goghṛtaṃ kesaronmīśraṃ nāsāpyāyantamucyate //101//)

Cow's ghee mixed with saffron is said to be strengthening to the
nose.

आज्यं शर्करया युक्तं रसनाप्यायनं स्मृतम्^{९४} ।

दुग्धाप्लाविततूलेन नयनाप्यायनं परम् ॥१०२॥

(ājyaṃ śarkarayā yuktaṃ rasanāpyāyanam smṛtam⁹⁴ /
dugdhāplāvitatūlena nayanāpyāyanam param //102//)

93 विदुगं (P.)

* See foot-note 48a for the translation of the latter half of the line.

94 परम् (S.)

95 तैलाभ्यङ्गो (S.)

Satkarmasaṅgrahaḥ

Goat's ghee mixed with sugar is considered to be strengthening to the tongue. (A pad of) cotton soaked with milk is the best strengthener of the eyes.

स्रोतोञ्जनं वा गव्यं वा घृतमक्ष्णोर्हितं मतम् ।

तैलाभ्यङ्गः⁹⁴ कृतो यत्नात्त्वगाप्यायनकारकः ॥१०३॥

(srotoñjanaṃ vā gavyaṃ vāghṛtamakṣṇorhitam matam /
tailābhyāṅgaḥ⁹⁵ kṛto yatnātvagāpyāyanakārakaḥ //103//)

The antimony or cow's ghee is supposed to be beneficial to the eyes. Diligent massage of the body with oil is nourishing to the skin.

प्राजापत्याप्यायनं तु शाल्मली शर्करायुक्ता ।

भक्षिता वाथ दुग्धेन यष्टी वा दुग्धसंयुक्ता ॥१०४॥

करणस्य⁹⁶ तु दैवत्यं संस्मरेत्तत्र सिद्धिदम् ।

(prājāptyāpyāyanaṃ tu śālmalī śarkarāyutā /
bhakṣitā vātha dugdhenā yaṣṭī vā dugdhasamyuktā //104//
karaṇasya⁹⁶ tu daivatyaṃ saṃsmarettatra siddhidam /)

Bark of the silk-cotton tree eaten with sugar or /and with milk or liquorice with milk becomes nourishment to the organ of generation. There one should remember the deity presiding over the respective organ bestowing success.

अथाश्च्योतनम् ।

(athāścyotanam)

Āścyotana

त्रिफला शीततोयेन नेत्राश्च्योतनमुत्तमम् ॥१०५॥

जलेन वा यथायोग्यमन्यत्रापि प्रकल्पयेत् ।

(triphalā śītatoyena netrāścyotanamuttamam //105//
jalena vā yathāyogyamanyatrāpi prakalpayet /)

Satkarmasaṅgrahaḥ

Triphalā with cold water is said to be the best ablution for the eyes. Or (it may be done) simply with water. This process may be suitably used elsewhere also.

अथ जलधारा ।

(atha jaladhārā)

Jaladhārā

नाभौ पात्रं तु संस्थाप्य चोर्ध्वतो धारया जलम् ॥१०६॥

(nābhau pātraṁ tu samsthāpya cordhvato dhārayā jalam //106//)

Placing the pot on the navel the water (should be poured) from above.

शीतं ज्वरे तु तत्कार्यं पीडायामुष्णवारिणा ।

धरणीमलयोर्दोषः शूलदोषश्च नश्यति ॥१०७॥

धन्वन्तरिप्रसादेन व्रणे धारा तु केवला ।

(śītaṁ jvare tu tatkāryaṁ pīḍāyāmuṣṇavārīṇā /

dharāṇīmalayordoṣaḥ śūladōṣaśca naśyati //107//

dhanvantariprasādena vraṇe dhārā tu kevalā /)

It should be done with cold water in fever and when there is pain with hot water. The disorders of the small and large intestines and the acute pain will be destroyed. With the blessing of Dhanvantari, in a wound, only the pouring of water in a continuous stream (is the most efficacious remedy).

अथ गजकरणी ।

(atha gajakaraṇī)

Gajakaraṇī

शुद्धं तोय नारिकेलोद्भवं वा पीत्वाकण्ठं दुग्धमिश्रं^{१७} जलं वा ।

वारं वारं माणिबन्धं तु कुर्वन् नोद्गारेण प्रक्षिपेद्भूमिभागे ॥१०८॥

Satkarmasaṅgrahaḥ

(śuddhaṃ toyaṃ nārikelodbhavaṃ vā /
pītvākaṇṭhaṃ dugdhamiśraṃ⁹⁷ jalam vā /
vāraṃ vāraṃ māṇibandhaṃ tu kurvan
nodgāreṇa prakṣipedbhūmibhāge //108//)

One should drink pure water or coconut water or water mixed with milk to capacity and then doing repeated Māṇibandha (manipulation of abdominal muscles to produce a positive pressure so as to drive out water) should throw out the water on the ground. (The expulsion of water should) not (be done) by vomiting action.

एषा प्रोक्ता कफपित्तामयेषु ।

मेदोघ्नीव करिणी हस्तिपूर्वा⁹⁸ ॥१०९॥

(eṣā proktā kaphapittāmayeṣu /
medoghnīva kariṇī hastipūrvā⁹⁸ //109//)

This Gajakaraṇī is prescribed in the diseases of phlegm and bile and is in the same manner a destroyer of fat.

अथ नौली*

(atha naulī)

Naulī

अमन्दावर्तवेगेन जठरं दक्षवामयोः ॥११०॥

चालयेच्छंभुना प्रोक्तं तत्र लक्ष्म्यधिदेवता ।

बाह्यनौलिरियं⁹⁹ प्रोक्ता जठरानलदीपिनी ॥१११॥

(amandāvartavegena jaṭharaṃ dakṣavāmayoḥ //110//
cālayecchambhunā proktaṃ tatra lakṣmyadhidevatā /
bāhyanauliriyam⁹⁹ proktā jaṭharānaladīpinī //111//)

98 Not adjusted with the half verse after 91 above, in the same metre.

* Y. M. Vol. I, No. 1, pp. 25-26.

99 Nauli is both नौल and नौलि. See verse No. 114 below. Here ली is long in S. and P. but it is obviously incorrect.

100 कंभ (S.)

Satkarmasaṅgrahaḥ

With great revolving speed the stomach should be caused to move from the right side to the left, (and in the reverse manner also), so it is said by Śaṃbhu. There Lakṣmi is the presiding deity. This is called Bāhya (outside) Nauli which excites the fire in the stomach (gastric fire).

अग्निसंधायका कुंभकरी¹⁰⁰ भुक्तान्नपाचिनी ।

एकीकृत्य नलौ सम्यगुत्थाप्य गुरुमार्गतः ॥११२॥

(agnisaṃdhāyakā kuṃbhakarī¹⁰⁰ bhuktānnapācinī /
ekīkr̥tya nalau samyagutthāpya gurumārgataḥ //112//)

ऊर्ध्वमाकर्षयेत्तेन¹⁰¹ नालनौली शिवोदिता ।

इदं रहस्यं परमं न देयं यस्य कस्यचित् ॥११३॥

(ūrdhvamākarsayettēna¹⁰¹ nālanaulī śīvoditā /
idaṃ rahasyaṃ paraṃ na deyaṃ yasya kasyacit //113//)

It produces fire (bodily heat), (prolongation of) retention of breath and digests the food that is eaten. Having united and raised both the abdominal recti muscles properly, according to the Hence it is called Nālanaulī by Siva. This is a great secret and should not be imparted to any ordinary person.

त्रिपदासनकं बद्ध्वा बस्तितुन्दविघर्षणात् ।

आन्त्रनौलिरियं प्रोक्ता मणिबन्धप्रसिद्धिदा ॥११४॥

(tripadāsanaṃ badhvā bastitundavigharṣaṇāt /
āntranauliriyam proktā maṇibandhaprasiddhidā //114//)

Having arranged the Tripadāsana and rubbing the Bastitunda (lower abdomen) is called Āntranauli which helps in the proper practice of Maṇibandha. ¶

101 अर्द्धमा. (S.)

¶ of verse No. 108

Satkarmasaṅgrahaḥ

अथ गण्डूषः ।

(atha gaṇḍūṣaḥ)

Gaṇḍūṣa

शुद्धं तोयं मुखे कृत्वा गण्डूषं च पुनः पुनः ।

कुर्यादेतद्धि तत्कर्म गण्डूषमुपयोक्ष्यते ॥११५॥

(śuddham toyam mukhe kṛtvā gaṇḍūṣam ca punaḥ punaḥ /
kuryādetaddhi tatkarma gaṇḍūṣamupayokṣyate //115//)

Holding pure water into the mouth the gargling should be done again and again. This process is used in Gaṇḍūṣa.

मुखपाके तु सैरेयतोयैर्जातीजलेन^{१०२} वा ।वारुणो दन्तदोषघ्नस्तैलगण्डूष^{१०३} उत्तमः ॥११६॥

(mukhapāke tu saireyatoyairjātījalena¹⁰² vā /
(vāruṇo dantadoṣaghnastailagaṇḍūṣa¹⁰³ uttamaḥ //116//)

In Mukhapāka (ulceration of the mouth) the gargling with the Saireya† (Barleria Prioritis) water or the water of the Jasmine be used. Gargling with Vāruṇa (?) is the destroyer of dental disorders. Gargling with oil is the best.

अथ स्नेहनम् ।

(atha snehanam)

Snehana :

घृतं वा तैलमथवा यथादोषं यथामलम्^{१०४} ।

पीयते स्नेहनं प्रोक्तं शिवेनाखिलवेदिना ॥११७॥

102 सैरेयं (P.)

103 स्तैलं (P.)

† Also called Vajradanti (Sans.), Catserina (Hindi), Kaṇṭājanti (Bengali), Pivalī
Korāṇṭī (Mar.).

104 यथावलम् (P.)

Satkarmasaṅgrahaḥ

(ghṛtaṃ vā tailamathavā yathādoṣaṃ yathamalam¹⁰⁴ /
pīyate snehanaṃ proktaṃ proktaṃ śivenākhilavedinā//117//)

According as the disorders or impurities are, ghee or oil is taken in (drunk). This is called Snehana by Śiva, the knower of everything.

अथ स्वेदनम् ।

(atha svedanam)

Svedana :

स्वेदनं वह्निदैवत्यं वह्निना साध्यते तु तत् ।

स्नेहनं तु पुरा¹⁰⁵ कृत्वा स्वेदनं कारयेन्मुनिः ॥११८॥

(svedanaṃ vahnidaivatyaṃ vahninā sādhyate tu tat /
snehanaṃ tu purā¹⁰⁵ kṛtvā svedanaṃ kārayenmuniḥ //118//)

Svedana (sweating) has Fire as the presiding deity. It is accomplished by heat. Previously the oil massage be done and then the sage should cause sweating.

लवणैर्वालुकाभिर्वा भेषजै रुग्विनाशनैः ।

स्विन्ने¹⁰⁶ शयनं स्वेद्यं गर्ते वा गुरुयुक्तितः ॥११९॥

(lavaṇairvālukābhirvā bheṣajai rugvināśanaiḥ /
svinne¹⁰⁶ śayanaṃ svedyaṃ garte vā guruyuktitaḥ //119//)

वातदोषहरं चेदं स्वेदनं गाङ्गपुण्यदम् ॥

vātadoṣaharaṃ cedaṃ svedanaṃ gāṅgapuṇyadam /

When perspiration is caused by salts, sands or medicaments destroying the disease, the bed (should be used) or sweating (should be done) in the pit according to the practice of the Guru. This is the remover of the disorders of wind (Vāta) giving the religious merit of bathing in the waters of the Ganges.

105 पुरः (P.)

106 Addition from P. (single line only).

अथ धूमः ।

(atha dhūmaḥ)

Dhūma :

धूमस्तु द्विविधः प्रोक्तो व्रणशोधनरोपणः ॥१२०॥

(dhūmastu divividhaḥ prokto vraṇaśodhanaropaṇaḥ //120//)

Dhūma (smoke) is said to be of two kinds : cleansing and healing the wound.

दैहिकः सतु विज्ञेयः परो वक्त्रेण गृह्यते ।

ब्रह्मपत्राङ्घ्रिसिन्धूतिथं समचूर्णेन योजयेत् ॥१२१॥

(daihikaḥ satu vijñeyaḥ paro vaktreṇa grhyate /

brahmapatrāṅghrisindhūtithaṁ samacūrṇena yojayet //121//)

One is understood to be physical (for external use); the other is taken in by the mouth. The leaves and the root of the mulberry tree (*Butea frondosa*) as well as salt (sea salt) should be powdered in equal proportion and used.

शिलाभेदकचूर्णं तु श्रेष्ठमेतद्धि धूपनम् ।

व्रणे कुष्ठे क्षते योज्यं सद्यो नाशयति व्यथाम् ॥१२२॥

(śilābhedakacūrṇaṁ tu śreṣṭhametaddhi dhūpanam /

vraṇe kuṣṭhe kṣate yojyaṁ sadyo nāśayati vyathām //122//)

The powder of śilābheda (a kind of sandal or benzoin) is the best of fumigators (incense). It should be used in a wound, skin diseases and ulcer. This destroys pain immediately.

वक्त्रग्राह्यस्तु विस्तारान्मिश्रके प्रोचितो मया ।

(vaktragrāhyastu vistārānmiśrake procito mayā /)

The one to be taken in through the mouth is explained ad extensio in Miśraka by me.

Satkarmasaṅgrahaḥ

अथ नस्यम् ।

(atha nasyam)

Nasya :

सैन्धवं^{१०७} च वचा व्याघ्री सुरसा चोषदन्तिका ॥१२३॥

गोमूत्रैः साधयेत्तैलं नासिकायां प्रवेशयेत् ।

नश्यन्ति पूतिनासाद्या नस्यमेतत्समीरितम् ॥१२४॥

(saindhavam¹⁰⁷ ca vacā vyāghrī surasā copadantikā //123//

gomūtraiḥ sādhyettaṭailaṁ nāsikāyāṁ praveśayet /

naśyanti pūtināsādyā nasyametatsamīritam //124//)

An oil should be prepared with the urine of the cow, rock-salt, vacā (Acorus calamus) Vyāghrī (Solanum jacquini) Surasā (Ocimum sanctum-tulasi) and Upadantikā (Croton polyandrum) and introduced into the nose. It destroys the Pūtināsā (fetid nose) etc. This is called Nasya.

विशेषो मिश्रके वाच्यो व्यापदां हरणे मया ।

(viśeṣo miśrake vācyo vyāpadāṁ haraṇe mayā /)

It is to be explained at length by me in Miśraka for the removal of diseases.

अथ कवलग्रहः ।

(atha kavalagrahaḥ)

Kavalagraha :

कवलीकृत्य यद्वस्तु मुखमध्ये विधारयेत् ॥१२५॥

मुखरोगस्य हरणं कवलग्रह उच्यते ।

ताम्बूलादिकृतः सोऽपि मुखदौर्गन्धनाशनः ॥१२६॥

107 व्याघ्री वचा सैन्धवं च सुरसा व्योषदन्तिका (P.)

Satkarmasaṅgrahaḥ

(kavalīkṛtya yadvastu mukhamadhye vidhārayet //125//
 mukharogasya haraṇaṃ kavalagraha ucyate /
 tāmbūlādikṛtaḥ so'pi mukhadaurgandhyānāśanaḥ //126//)

A mouthful of a certain thing, which removes the oral disease, when held in the mouth is called Kavalagraha. The one made up of tāmbūla (betel-leaf preparation) etc., that too is the remover of the bad smell of the mouth.

कर्पूरं शीतमारिचं चन्दनं सुरदारुणा ।
 मरिचं तोयकृष्णौला गायत्रीभिः सुसाधितैः^{१०८} ॥१२७॥
 मुखपाकं हरेच्छीघ्रं दौर्गन्ध्यमपि तत्क्षणात् ।
 विडङ्गचूर्णकेनैव दन्तकीटान्विनाशयेत् ॥१२८॥

(karpūraṃ śītamaricaṃ candanaṃ suradārunā /
 marīcaṃ toyakṛṣṇailā gayatrībhiḥ susādhitaiḥ¹⁰⁸ //127//
 mukhapākaṃ hareccchīghraṃ daurgandhyamapi tatksanāt /
 vīḍaṅgacūṛṇakenaiva dantakīṭānvinaśayet //128//)

Camphor, Myrtus pimenta, sandal with Pinus devadaru, pepper, water, black caramum when mixed with Gāyatrī (Acacia catechu resin) will remove immediately the ulceration of the mouth (mukhapāka) and instantly even the bad smell of the mouth. With the powder of the Viḍaṅga (Embelia ribes) too the germs of the teeth are destroyed.

बकुलत्वक्कृतः सोऽपि दन्तपीडां हरेत्पराम् ।
 विस्तरो मिश्रके वाच्यः कवलग्रह ईरितः ॥१२९॥

(bakulatvakkṛtaḥ so'pi dantapīḍāṃ haretparām /
 vistaro miśrake vācyaḥ kavalagraha īritāḥ //129//)

108 सुसाधितः (P.)

* Y. M. Vol. I No. 1, p. 28

Satkarmasaṅgrahaḥ

The poder of the bark of the Bakula (*Mimusops elengi*) tree will remove the great pain in the teeth. Extensive information on the process called Kavalagraha is to be told in the *Miśraka*.

अथः बस्तिः ।*

(atha bastiḥ)

Basti :

अथ बस्तिं प्रवक्ष्यामि संक्षेपान्नित्यरूपिणीम् ।

नमस्कृत्य महेशाय पार्वतीशाय शम्भवे ॥१३०॥

(atha bastim pravakṣyāmi saṁkṣepānnityarūpiṇīm /
namaskṛtya maheśāya pārvatīśāya śaṁbhave //130//)

Now I speak briefly of Basti (Yogic enema), which is of a beneficial nature, having bowed to Maheśambhu Pārvatīśa. (Maheśa, Sambhu and Pārvatīśa are synonym)

मासोपवासपुण्यं हि लभते येन तत्क्षणात् ।

यत्र कालाग्निरुद्रो हि दैवतं परमेश्वरः ॥१३१॥

(māśopavāśapūṇyaṁ hi labhate yena tatksanāt /
yatra kālāgnirudro hi daivatam parameśvaraḥ //131//)

By (practising) it one gets instantly religious merit of fasting for a month. Here the presiding deity is the great lord Kālāgnirudra.

नौलीक्रियासुसंपन्नस्त्यक्तमूत्रमलः सुधीः ।

जानुदघ्ने जलेकुर्याद्वस्तिं बस्तिविधानवित्^{१०९} ॥१३२॥

(naulīkriyāsusaṁpannastyaktamūtramalaḥ sudhīḥ /
jānudaghne jale kuryādbastim bastividhānavit¹⁰⁹ //132//)

Having accomplished the Naulī process and passing urine and excrement, an intelligent man who knows the method of Basti should perform the Basti in knee-deep water.

109 विधानवत् (P.)

वंशजा नलजा^{११०} चापि^{१११} नलिका चतुरङ्गुला ।
अङ्गुष्ठपर्ववत्स्थूला कनिष्ठावेशछिद्रिका^{११२} ॥१३३॥

(vaṁśajā nalajā¹¹⁰ cāpi¹¹¹ nalikā caturaṅgulā /
aṅguṣṭhaparvavatssthūlā kaniṣṭhāveśachidrika¹¹² //133//)

The pipe made of bamboo or even of the reed should be four aṅgula (three inches) long and as thick as a joint of the thumb with a bore permeable to the little finger.

मूलेन नलिकां दत्त्वा जलमाकर्षयेद्वलात् ।
नतांसः^{११३} शोधयेत्कोष्ठं पुनस्तोयं विरेचयेत् ॥१३४॥

(mūlena nalikāṁ datvā jalamākaraṣayedbalāt /
natāṁsaḥ¹¹³ śodhayetkoṣṭhaṁ punastoyaṁ virecayet //134//)

Inserting that pipe into the anus and bending the shoulders, water should be sucked up with effort. Thus the bowels should be clenched and the water be purged out again.

यावन्मला विनश्यन्ति वातपित्तकफोद्भवाः ।
त्रिवारं वा चतुर्वारं कृत्वा बस्तिं विरेचयेत् ॥१३५॥
(yāvanmalā vinaśyanti vātapittakaphodbhavāḥ /
trivāraṁ vā caturvāraṁ kṛtvā bastiṁ virecayet //135//)

The Basti should be performed thrice or four times until the impurities born of (the three humours) wind, bile and phlegm vanish and the water should be purged out every time.

अधश्चक्री^{११४} पुरा कृत्वा नलिकां चानुपायुगाम् ।
नौली कृत्वा तु शुद्धः स्यादुत्कटासनसंस्थितः ॥१३६॥

110 नालजा (P.)

111 चापि (P.)

112 वंशछिद्रिका (P.)

113 आमासः (S.)

114 नलमूर्ध्वसमुत्थाप्य नलिकी (S.)

(adhaścakrīṁ¹¹⁴ purā kṛtvā nalikāṁ cānupāyugām /
naulīṁ kṛtvā tu śuddhaḥ syādukṭāṣāsanasaṁsthitaḥ //136//)

Having previously done the Adhaścakrī and inserting the pipe into the anus one becomes cleansed when Naulī is performed sitting in the posture of Utkāṣāna.*

जलबस्तिरयं प्रोक्त आदिनाथेन योगिना ।
एवमेव विनातोयं वायुबस्तिः प्रजायते ॥१३७॥
(jalabastirayaṁ prokta ādināthena yoginā /
evameva vinātoyaṁ yāyubastiḥ prajāyate //137//)

This Jalabasti is proclaimed by Yogī Ādinātha. This itself becomes Vāyubasti when done without water.

शेषं तिष्ठति चान्तश्चेद्विचित्रकरणीं चरेत् ।
निर्भितो रेचयेत्तोयं निर्वते घटिकात्रयम् ॥१३८॥
तिष्ठेद्वशी मित्तहारः सर्वाङ्गं तेन शुध्यति ।
धात्विन्द्रियान्तःकरणप्रसादो देहलाघवम् ॥१३९॥
(śeṣaṁ tiṣṭhati cāntaścedvicitrakaraṇīṁ caret /
nirbhīto recayettoyaṁ nirvāte ghaṭikātrayaṁ //138//
tiṣṭhedvaśī mitāhāraḥ sarvāṅgaṁ tena śudhyati /
dhātvindriyāntaḥkaraṇaprasādo dehalāghavam //139//)

If there is some residue left inside, Vicitrakaraṇī should be practised. In a place free from wind (breeze) one should purge out the water fearlessly for seventy two minutes (Ghaṭikā=twenty four minutes). (After this) one should remain in full control of the organs and sparing in diet; by this the whole body becomes purified. There is composure of the humours of the body, the senses and the mind as well as lightness of the body.

* Y. M. Vol. VI No. 2, pp. 157-160.

महोजस्वी^{११५} महज्ज्योतिर्जठराग्निप्रदीपनम् ।

गुल्मप्लीहोदरादीनां नाशनं सुखवर्धनम् ॥१४०॥

वातपित्तकफोत्थानां दोषाणां^{११६} नाशनं परम् ।

कुष्ठानां नाशनं चापि बस्तिसिद्धे^{११७} प्रजायते ॥१४१॥

(mahojasvi¹¹⁵ mahajjyotirjatharāgnipradīpanam /
gulmaplīhodarādīnām nāśanam sukhavardhanam //140//
vātapittakaphothhānām doṣāṇām¹¹⁶ nāśanam param /
kuṣṭhānām nāśanam cāpi bastisiddhe¹¹⁷ prajāyate //141//)

One becomes highly powerful and very lustrous; increase in gastric fire, destruction of the diseases of the spleen and of any glandular enlargement, dropsy, etc., and increase in happiness, complete destruction of the diseases due to Vāta, Pitta (bile) and phlegm as well as that of skin disease even all these are caused by mastery over Basti.

द्रव्यभेदैस्तु ये वाच्या बस्तयस्ते तु मिश्रके ।

वायुः सुखेन वश्यः स्याद्वस्तिमभ्यसतो मुनेः ॥१४२॥

(dravyabhedaistu ye vācyā bastayaste tu miśrake /
vāyuh sukkena vaśyaḥ syādbastimabhyasato muneḥ //142//)

The Bastis with different kinds of material are to be narrated in Miśraka. In the case of the sage practising Basti, the vāyu (breath) can be easily brought under control.

115 बलं कान्तिश्च सौम्यत्व जठरा (P.)

116 दोषाणां (S.)

117 बस्तिकर्म मयेरितम् (P.)

Satkarmasaṅgrahaḥ

अथ नेत्रबस्तिः ।

(atha netrabastih)

Netrabasti :

जलान्तः संप्रविश्याथ नेत्रे विस्फार्य निर्गतः ।

नेत्रे समार्जयेद्योग नेत्रबस्तिरयं^{११८} स्मृतः ॥१४३॥

(jalāntaḥ sampraviśyātha netre visphārya nirgataḥ /
netre sammārjayedyogī netrabastirayaṁ¹¹⁸ smṛtaḥ //143//)

Having submerged oneself into water, the eyes should be widely opened and coming out of the water, the Yogi should wipe the eyes. This is understood to be Netrabasti.

अथ कर्णबस्तिः ।

(atha karnabastih)

Karnabasti :

कोष्ठमूत्रं^{११८a} निजे कर्णे दत्त्वा तत्पुनराहरेत् ।

कर्णबस्तिरयं प्रोक्तो विनादोषं न चाचरेत् ॥१४४॥

(koṣṭhamūtram^{118a} nije karṇe datvā tatpunarāharet /
karnabastirayaṁ prokto vinādoṣaṁ na cācaret //144//)

Having poured into the ear one's own (fresh) urine, it should be taken out again. This is called Karnabasti; but it should not be resorted to unless there is (serious) disorder (of the ear).

118 रियं (P.) The word बस्ति is used both in the masculine as well as in the feminine in this work.

118a कोष्ठं मूत्र (P.) (S.)

अथ ध्वजबस्तिः ।

(atha dhvajabastih)

Dhvajabasti :

त्र्यङ्गुलां नलिकां कृत्वा सूक्ष्मां श्लक्ष्णां^{११९} समुद्रिकाम्^{१२०} ।

अजास्तनोत्थभस्त्रायां सम्यक्सूत्रेण बंधयेत् ॥ १४५ ॥

(tryaṅgulām nalikām kṛtvā sūkṣmām ślakṣṇām¹¹⁹ samudrikām¹²⁰ /
ajāstanotthabhasrāyām samyaksūtreṇa bandhayet //145//)

Having prepared a fine and soft tube, two and quarter inches in length and with a ring, it should be attached very well with a thread to a bellow prepared out of the udder of a female goat.

लिङ्गे प्रवेश्य नलिकां तोयपूर्णां^{१२१} तु भस्त्रिकाम् ।

निष्पीड्य पाणिनाहत्य^{१२२} ध्वजबस्तिरयं स्मृतः ॥ १४७ ॥

(liṅge praveśya nalikām toyapūrṇām¹²¹ tu bhastrikām /
niṣpīḍya pāṇināhṛtya¹²² dhvajabastirayaṁ smṛtaḥ //146//)

Introducing the tube into the penis with the bellows full of water and squeezing out the bellows by hand and taking (the tube) out, is called Dhvajabasti.

अश्मरीदोषहरणो मूत्रकृच्छ्रहरः परः ।

प्रणवः^{१२३} पञ्चमत्रयोदशमुपान्त्यं च प्रजापतिः ॥ १४७ ॥

(aśmarīdoṣaharaṇo mūtrakṛcchraharaḥ paraḥ /
praṇavaḥ¹²³ pañcamatrayodaśamupāntyam ca prajāpatiḥ //147//)

119 श्लक्ष्णां (P.)

120 समुद्रिकाम् (P.)

121 तोयपूर्णां (P.)

122 पाणिरुद्धृत्य (P.)

123 प्रणव omitted in P.

See Note 48a.

Satkarmasaṅgrahaḥ

This removes the disorder of urinary stone and is a great antidote against painful and troublesome passing of urine. Praṇava (the mystic and sacred syllable OM)..... The presiding deity is Prajāpati.

उपसंहारः ।

(upasaṁhārah)

Upasaṁhāra :

इति संक्षेपतः प्रोक्तः कर्मणां संग्रहः परः ।

विदुषा रघुवीरेण श्रीमन्नाथप्रसादतः ॥१४८॥

(iti saṁkṣepataḥ proktaḥ karmaṇāṁ saṁgrahaḥ paraḥ /
viduṣā raghuvīreṇa śrīmannāthaprasādataḥ //148//)

Thus the excellent collection of Yogic processes has been briefly described by the learned Raghuvīra through the favour of Srī Nātha.

कुम्भकेष्वपि मुद्रासु प्रत्यूहविनिवारकः ।

(kumbhakeṣvapi mudrāsu pratyūhavinivārakaḥ /

It is the remover of obstacles, in Kumbhakas and Mudrās.

इति श्रीमद्द्विजोदीच्यज्ञातिराजकुलाभिधात्^{१२४} ।

देहशुद्धिकरामेतां कर्मणां^{१२५} पद्धतिं पराम् ॥१४९॥

(iti śrīmaddvijodīcyajñātīrājakulābhidhāt¹²⁴

dehasuddhikarāmetāṁ karmaṇāṁ¹²⁵ paddhatiṁ parām¹²⁶ //149//)

Thus is the great method of (yogic) processes which is calculated to cleanse the body, (copied) by His Excellency the member of the Audīcyā Brāhmaṇa caste belonging to the royal family...

124 Broken line after. ज्ञातिरा

125 The name of this work in P. is सत्कर्मपद्धति

126 From the scratched line at the end we can guess at the date :
वस्वष्टैकमितेऽब्देऽस्मिन् शुक्लपक्षाज्जमासके ।

APPENDIX - I

Critical and Explanatory Notes

1. Satkarmasṅgraha, (p. 1) otherwise called Karmapaddhati. The first means a collection of efficacious (Yogic) processes; the other, the method of Yogic processes both of which virtually mean the same thing,
2. Cidghanānandanātho jayati (p. 1) - Apparently written by the scribe in S. In P, the usual expression "Sri Gaṇeśāyanamaḥ", for warding off evil or obstacle is out of place in a work of the Nātha school in as much as it is supposed to be a school of 'Avyaktopāsakas.'
3. Granthakartuḥprastāvanā (p. 1) - Some of these headings have been given by the editor for the sake of clarity.
4. Ādinātha (verse No.1 ab) - Ādinātha has been described as the author of "Mahākālaḥjaya - śāstra" but elsewhere the name is "Mahākālayogaśāstra" - apparently a work of considerable size of which a chapter called the "Khecari-Vidyā" has been critically edited with 8 mss. by the present writer and kept press-ready.
Ādinātha is the founder of the Science of Yoga and is identified with Śiva and his other wellknown names, such as Maheśa, Dhūrjaṭi, Sadāśiva, Śaṅkara, etc., are referred to in this very work.
5. Gaganānandanātha (V. 2 a) seems to be the Guru of Cidghanānanda Nātha. His name has been referred to by Monier Williams (Dict. edn. 1956, p. 341), simply as a 'teacher'. No further information of his is available so far.
6. Gorakṣādi (V. 3 a) - Gorakṣa or Gorakhanātha is the great organizing genius of the Nātha Saṁpradāya. Several works are

ascribed to him, the most important being the "Siddhasiddhāntapaddhati" which embodies all his doctrines of the Yoga philosophy. There is another work rentitled "Siddhasiddhāntasaṅgraha" which is an adaptation of the above work by Nityānandanātha, one of the great teachers of the school and the author of Kakṣapuṭī Saṁhitā. "Gorakṣaśataka" is another popular work of his, a critical edition of which has been published by the Kaivalyadhama of Lonavla (Dist. Poona).

7. Mahāśiddhaiḥ - (V. 3 a). The legendary number of the great Siddhas is 84.

Munivarairapi (V. 3 a). - The names of the great sages like Vasiṣṭha, Yājñavalkya, Mārkaṇḍeya, Kapila, etc., are associated with Yoga.

8. Mokṣaśāstra (V. 4 a) - Yoga is an ancient science of the attainment of spiritual unity of the individual Self with the Supreme Self through concentration and abstract meditation. It would be interesting to note here that in the Ṛgveda proper, the word Yoga is not used in the usual sense but in the extended meaning of Yoga as explained by Sāyaṇa : "aprāptasya puruṣārthasya sambandhaḥ" (ṚV. I. 5. 3). in vālakhilya (RV. VIII. 58. 3), we have the commentary on Yoga: यस्य परमात्मनः योगे सेव्यसेवकभावसम्बन्धे सति ("Yasya paramatmanah yoge sevyasevakabhāvasambandhe sati"). Similarly, in RV.I. 18. 7: "sa dhīnām yogam invati" we may find an echo of the sense which is generally attributed to Yoga.

9. "vāyunām rodhanena" (V. 5 a). It is supposed that there are ten kinds of Vāyus in the human body having different functions. The control over these through "praṇāyāma" is the *sine qua non* of Yoga.

10. Karaṇānām vinigrahe (V. 5 a) - "while restraining the different sense - organs" there may arise certain diseases or physical disorders.
11. 'khecarīśādhane' (V. 5 b)- "khecarī - sādhana" is elaborate process in which the tongue is loosened from its hold with a view to drinking the *amṛta* that is oozing out from certain points in the upper parts of the body and not allowing it to go down the throat so that by stopping this continuous flow downwards a Yogi can become immortal and possessor of all kinds of miraculous powers or Siddhis. This process has been elaborately described in the text of the "Khecarī-Vidyā", a chapter from the "Mahākālayogaśāstra".
12. "Vajrolīśiddhi" - (V. 5 b) - Vajroli Siddhi is described in the Siddhasiddhāntapaddhati of Gorakhanātha as : 'चतुर्थ मेढ्राधार लिंगसङ्कोचनेन ब्रह्मग्रन्थित्रयं भित्वा भ्रमरगुहायां विश्रमेत् । तत्र ऊर्ध्वमुखे बिन्दुस्तम्भनं ।। एषा वज्रोलीति प्रसिद्धा' (द्वितीयोपदेशः) भवति ।
Caturtham meḍhrādhāraṁ līṅgasaṅkocanena
brahmagranthitrayaṁ bhitvā bhramaraguhāyāṁ viśramet /
tatra ūrdhvamukhe bindustaṁbhanaṁ bhavati / eṣā vajrolīti
prasidhā' (dvitīyopadeśaḥ)
13. Pathyā 'pathya' - (V. 6 a) really means 'wholesome and non - wholesome.'
14. Daiva - vighnena (V. 6 b) - obstacles through adverse Fate. Sometimes Fate is a dominant factor in success or otherwise and beyond human effort to set right.
15. Divyabheṣajaiḥ (V. 7 a) - probably, medicines of extraordinary potency or the remedies like besmearing the body with the internal secretions of different types through Yogic process, referred to in the "Khecarī-Vidyā", vide for instance

अष्टधा द्रवते तत्र सदा तुहिनसंततिः

तदा प्लावनसंयोगात्कलेवरगदक्षयः । २. ८-२१

Aṣṭadhā dravate tatra sadā tuhinasantatiḥ tadā plāvansaṃ-yogātkalevaragadakṣayaḥ 2-8-21.

16. Divyakarmabhiḥ (V. 7 b) - Such as listening to the internal sounds of different types (Mahānāda, etc.), through Yogic processes. These are also described in the "Khecarī-Vidyā" vide II. 93-98.
17. Pīṭhāni (V. 8a) - Instead of 'postures' it would be preferable to translate the word Pīṭha as region. "Pūrvamasmābhiruktāni" - (we have already said) probably refers to some other work of the authour, the exact reference of which is not known.
18. Kārpāsatanu (V. 12 b) - The original reading is 'tantu' but 'tanu' would be preferable. The scribe was probably misled by the preceding word kārpāsa. But there it is not merely the tantu but sūtra, kaśā (string), a long strip of cloth used in neti, netrīkaraṇa and dhauti for which kārpāsatanu would be an inadequate expression. In adopting *tanu* as an amended reading we have jala, māruta and kārpāsa as the substances used and tanucālana becomes a general term of the action covering the nauli, bhastrā, trotana, śīrāsancālana, etc., as well as the different kinds of āsanās meant for warding off of certain diseases.
19. Ghrāṇadanti (V. 17 a) - described in verses 67-68, but Neti and netrīkaraṇa are different operations different from vartitā and avartitā as mentioned in V. 68 a. Monier Williams, however, confounds them both (vide p. 568) and regards them as one and the same. He has the word Neti but not netrīkaraṇa which has been defined in the present work as 'idayā saṃpraveśyaiva tataḥ piṅgalayā haret (V. 45 a, p. 16).

21. Vārāha (V. 19 a) - is further subdivied into jaṭharavārāha and prṣṭhavārāha in later protion vide verses 77 a and 79 a.
22. Śālākyam - (V. 19 a) has been further subdivided into netra, karna and vṛṇasālākyā in the subsequent description (Verses 81-86).
23. Tatho 'rdhvasiddhikāriṇi (V. 19 b) - To avoid the metrical fault the reading should be 'tatho' rdhvasiddhikāriṇī'. Both the forms are used by the author.
24. (V. 19 b) In the 'contents' we have ūrdhva and adhaḥ siddhikāriṇī separately mentioned but not specifically mentioned in verses 87-88 but the description in Verse No. 88 virtually refers to adhaḥ siddhikāriṇī.
25. Vetanḍ (V. 21 a) - an unusual word for 'elephant'.
26. Nauli (V. 21 a) - Monier Willams describes it as "a kind of self-penance" (Dict. p. 571) which is wrong. Nauli is further divided into Bāhya Nauli and Āntra Nauli in verses 110-114.
27. Sthāpanādyā (V. 23 b) - Though mentioned in the contents these are not described in the present book and the author simply refers to his other work 'Miśraka' for these (V. 142 a).
28. Dhṛti-saṅkhyā (V. 25 a) - The reading utkarma (not utkakarma) may also be correct as utkarma (ud + karma) is opposed to apakarma mentioned in Verse 25 b.
30. Vajrolyanḡāni (V. 26 b) - These are not described though mentioned in the contents in the text. Is there any special work or chapter where the different parts of Vajrolī have been described by the author?
31. Khēcaryanḡāni - (V.27 a) - Here is perhaps reference to Khēcārī-vidyā from the Mahākālayogaśāstra. Is Vajrolī also a chapter in this work or in the 'Miśraka' of Rāghava where both these subjects have been discussed?

32. Garbhādhāraṇa (V. 28 a) - perhaps referring to the wrapping up of the tongue which had been loosened from the hold as described in the Khecarī-vidyā. The words used there are mahāvastrakapāṭadhṛk (I-51) and atha vagīśvarīdhāma śīro vastreṇa veṣṭayet. (I. 46). All the actions referred to in Verse 28 of the Satkarmasaṅgraha, viz. Utpāṭanam, Chedanam, Dohanabhrāmaṇa, et., belong to the Khecarī-vidyā of Ādinātha.
33. Dohanabhrāmaṇākārṣa - (V. 286) - All these are connected with Khecarī. Vide Khecarī-Vidyā (Kh. V.) I. 47, Śanairutkarṣayed yogī (शनैरुत्कर्षयेद्योगी) bhrāmaṇa - "adhaḥsthacubukam mūlam prayāti bhramakāritā - ibid, I. 48 b. For dohana the word used in Kh. V. is mathana - ibid, I. 57-62. Kūrcikācālana refers to the movement of the loosened tongue and rubbing different points with it.
34. Sadhyāna (V.29 b) - 'ua imāṃ pañcalakṣāṇi japedapi suyantritaḥ, tasya śrikhecarīśiddhiḥ svayameva pravartate - KH .V. I. 37.
35. Nādisuddhākhyā - kuṃbha (V. 31 a) - has not been described here but assurance has been given that it would be explained in Kumbhaka which, however, is not contained in this book. In Khecarī-Vidyā, however, the use of kuṃbhaka has been prescribed very often :

संप्राप्य कुम्भकावस्था रसनाग्रेण संस्पृशेत् । 30-b

तत्राकुञ्चनयोगेन कुम्भकेन सुरार्चिते । 35-a

पूर्ववत्कुम्भकावस्थां प्राप्य शक्तिं प्रबोध्य च । 41-b

धारणा चन्द्रवाहे च योगी कुम्भकमाचरेत् । 47-b, etc.

Samprāpya kumbhakāvasthā rasanāgreṇa saṃspr̥śet / II.30-b

tatrākuñcanayogena kumbhakena surārcite / II. 35-a

- pūrvavat-kumbhakāvasthām prāpya śaktim prabodhya ca / II. 41-b
dhāraṇā caṇḍravāhe ca yogī kumbhakamācāret / II. 47-b, etc.
36. Indragop - (V. 34. A) - The insect cochineal is referred to here for its special red colour.
 37. Kaṇṭaka (V. 37 a) - particularly means prickles on the tongue or in the mouth when there is a disease due to phlegm.
 38. Yogaśane (V. 40 a) - No work of this name is known to have been written by Dhūrjati (Śiva). Perhaps it may be the same as 'Mahākālayogaśāstra'. Svātmārāma Yogīndra adds the following effects : "mocanaṃ netararogāṇāṃ tandrādīnāṃ kapāṭakam, yatnatastrāṭakam gopyaṃ yathāhāṭakapeṭakam." (2. 32).
 39. Vāsukiḥ : (V. 47 a) The legendary king of the Nāgas, worn round his neck by Śiva. He seems to have been connected with Yoga as he is represented in the Vajrakanda along with Śiva, Śakti, Gaṇas, Mahāśaila, Mahavṛkṣa, etc., and described in the Khecarī-Vidyā II. 48-61. But there is no specific reference to Vāsuki in any of the works seen so far.
 40. Dhauti - (V. 56 b) - In the Haṭhayogapradīpikā of Śvātmārāmayogīndra, only the following six purificatory processes have been described : "Dhauti bastistathā neti trāṭakam naulikam tatha. Kapālabhātīścaitāni ṣaṭkarmāṇi pracakṣate." II-22. The present author of deafness as one of the results of dhauti along with that of Dyspepsia.
 41. Lakṣaṇam - (V. 56 b) . Here it would better be translated by the word 'quality.'
 42. Viṃśatiḥ śleśmarogān (V. 58 a) - as given in Āyurveda (vide Bhāvaprakāśaḥ, Madhyakhandaḥ, Śleśmādhikāra V. 5) .
 43. Uccaiḥ (V. 58 a) - 'loudly' rather than 'highly.'

44. Neti (V.67-69 a) - Neti is described almost in the same way in Haṭhayogapradīpikā :

सूत्रं वितस्ति - सुस्निग्धम् नासानाले प्रवेशयेत् ।

मुखात्रिर्गमयेच्चैषा नेतिः सिद्धैर्निगद्यते ॥ २-२९

कपालशोधिनीचैव दिव्यदृष्टिप्रदायिनी ।

जत्रूर्ध्वजातरोगौघं नेतिराशु निहन्ति च ॥ २-३०

Sūtraṃ vitasti - susnigdham nāsānāle praveśayet /

mukhānnirgamayeccaīṣā netiḥ siddhairnigadyate // II. 29

kapālaśodhinīcaiva divydrisṭipradāyini

jatrūrdhvajatarogaugham netiraśu nihaṅti ca //II. 30

45. Mardanam (V.79 b) - Bhāvaprakāśa, Mūrdhatailavidhi, pp. 303-304 (Text and Marathi translation by Ayurvedācārya P. G. Nanal, Poona).

46. Netropānte ... (V. 81 a) - This is a remarkable information Probably it has a reference of what is called - Apāṅgamarma in Āyurveda.

47. Abhayā (V. 91 a) - Terminalia chebula.

48. Bhiṇḍī or Bhiṇḍītaka - Abelmoschus Esculentus.

49. Raktasrāvaḥ (p. 35) - Cf. Bhāvaprakāśa, Śonitasrāvavidhi, pp. 305-3.

50. Aścotana (V. 105 b) - Cf. Bha. Pra. p. 308.

51. Jaladhāra (p. 37) - Cf. Bha. Pra. p. 383.

52. Nauli (p. 39) - Cf. Haṭhayogapradīpikā

अमंदावर्तवेगन तुन्दं सव्यापसव्यतः

नतांसो भ्रामयेदेषा नौलिः सिद्धैः प्रक्षयते ॥ २-३३

मन्दाग्निसंदीपनपाचनादिसंधापिकानन्दकरी सदैव ।

अशेषदोषामयशोषणी च हठक्रियामौलिरियं च नौलिः ॥२-३४

- amandāvartavegena tundaṃ savyāpasavyataḥ /
 nataṃso bhrāmayedeṣā nauliḥ siddhai pracakṣyate / II.33
 mandāgnisandipanpācanādi-saṇdhāpikānandakarī sadaiva, /
 aṣeṣadoṣāmayāśoṣaṇī ca haṭhakriyāmauliriyam ca nauliḥ //II.34
53. Snehana (V. 117 b) - Cf. Bha. Pra. V. 18, p. 281.
 नस्याभ्यञ्जनगण्डूषमूर्ध्वकर्णाक्षितर्पणे ।
 तैल घृतं वा युञ्जीत दृष्ट्वा दोषं बलाबलम् ॥
 Nasyābhyañjanagaṇḍūṣamūrdhvakarṇākṣitarpaṇe /
 tailaṃ ghr̥taṃ vā yuñjīta dr̥ṣṭvā doṣaṃ balābalam //
54. Svedana (V. 118 a) - Cf. Bha. Pra. pp. 301-303.
55. Svinne (V. 119 a) - Add 'tu' (तु) after 'svinne' (स्विन्ने) in 119 b for metrical reasons.
56. Dhūmaḥ (V. 120 b) - for detailed information see Bha. Pra. pp. 298-299.
57. śilābhedaka (V.122 a) - Plectranthus Scutellarioides.
58. Nasya (p. 43) - Cf. Bha. Pra. pp. 294-98 and 373.
59. Surasā (V. 123 b) - is also given as Vitex Negundo.
60. Copadantika (V. 123 b) - Moringa Hyperanthera.
61. Kavalagraha (V. 126 a) - Cf. Bha. Pra. p. 300.
62. Gāyatrībhiḥ susādhitai (127 b) - may possibly mean soaked in cow's urine and dried.
63. Karṇabasti (V. 144 b) - Cf. Karnavidhiḥ Bha. Pra. p. 304.

* * * * *

APPENDIX - II

व्यक्तिनामसूचि: (Index to Personal Names)

- अन्धकसूदनः - Śiva, the killer of Andhakāśura (p. 29)
- अपानदैवतं - Apānavāyu as deity (p. 95)
- आदिनाथः - The founder of Nātha-School (pp. 137)
- ईरसखा - Friend of the Wind i. e., Fire (pp. 36, 38)
- ईश्वरः - Lord Śiva (p. 27)
- कालग्निरुद्रः - Rudra in the form of the ultimate fire of destruction (p. 131)
- गगनानन्दः - A teacher of the Nātha-School (p. 2)
- गङ्गा - The river Ganges (p. 57)
- गोरक्षः - Gorakṣa the great organizer of the Nāth-School (p. 3)
- चिद्धनानन्दनाथः - The author of the present work (p. 4)
- दत्तौ - The two Aśvins (p. 67)
- धन्वन्तरिः - The presiding deity of Āyurveda (pp. 84, 107)
- धूर्जटिः - Śiva with matted hair (pp. 6, 39, 41)
- पार्वतीशः - The Lord of Pārvatī (p. 130)
- प्रजापतिः - Brahmā, the Creator (p. 147)
- प्रभञ्जनसखा - The Friend of the Tornado (destructive wind) fire. The same as ईरसखा (p. 80)
- प्राणापानौ - Prāṇa (vital breath) and Apāna Wind as deities (p.90)
- महेशः - The Great Lord Śiva (p. 130)

Appendix - II

मिहरः	- (Perhaps corrupt for मिहिर) - The Sun; also Wind; Moon (p. 30)
रघुवीरः	- alias राघव, the author of this work, perhaps the same as Cidghanānanda Nātha (p. 148)
राघवः	- Author of the work, also known as Cidghanānanda Nātha (p. 90)
लक्ष्मी	- Goddess Lakṣmi (p. 111)
वह्निदैवत्यं	- Fire as deity (p. 118)
वासुकिः	- The king of the Nagas (p. 147)
शङ्करः	- Śiva, the Bestower of happiness (pp. 19, 58)
शम्भुः	- Śiva, Existing for the good (pp. 24, 76, 31)
शिवः	- Śiva, the Auspicious (pp. 20, 43, 53, 113, 117)
सदाशिवः	- Always Auspicious (p. 97)
सूर्यदैवत्यं	- Sun as deity (p. 34)

* Curiously enough Ādinātha, instead of being the Lord of Pārvatī is called a son of Pārvatī. (Vide, *Śābarmāntra-cintāmaṇi*- Des. Cat. of Skṛ MSS., RAsB., Vol. VIII, Part I, Tantra MSS., by MM. H. P. Shastri, Calcutta, 1839, No. 6100, p. 288 : 2 B).

* * * * *

APPENDIX - III

परिभाषिक शब्दसूचि (Index of technical terms) Numbers refer to Verses

अधश्चक्रिका - १४	ऊर्ध्वसिद्धिकरणी - १९
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* Monier Williams regards this as a mere lexical word, not in use (Dict. pp. 252-53) but here it is found actually used.

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Appendix - IV

APPENDIX - IV

रोगनामसूचि: (Name of Diseases)

अण्डदोष	- Diseases of the testis, 78
आन्त्रदोष	- Diseases of the Bowels, 78
उदर	- Dropsy, 77
ऊर्ध्वरोग	- Diseases of the Ear, Nose, Throat, Head, etc., 69
कफ	- Phlegm, 49
कफकण्ठक	- Phlegmatic disease of the mouth, 37
* कर्णरोग	- Diseases of the Ear, 58
कर्णबधिर्य	- Deafness, 58
कास	- Cough, 58, 90
कुष्ठ	- Leprosy, 58, 90, 122, 141
क्षत	- Ulcer, 122
गुल्म	- Glandular enlargement in the abdomen, 140
ग्रन्थिदोष	- Diseases of the joints of the body, 77
ज्वर	- Fever, 107
तन्द्रा	- Lassitude, 42
दन्तदोष	- Diseases of the teeth, 116, 128
दृष्टिदोष	- Diseases of the eye-sight, 68, 83
धरणीदोष	- Diseases of the small intestines, 77, 107
नलदोष	- Diseases of the large intestines or tubular organs, 77
नेत्ररोग	- Diseases of the eye, 34, 41
पित्तामय	- Billious diseases, 89, 109
पूतिनासादि	- Diseases of the nose, 124
प्लीहा दोष	- Diseases of the spleen, 58, 90, 140

* According to Ayurveda it should be ग्रहणीदोष and not धरणीदोष

Satkarmasaṅgrahaḥ

मुखरोग	- Diseases of the mouth, 116, 126, 128
मूत्रकृच्छ्र	- Stranguary diseases, 147
मेदोरोग	- Corpulency, 54, 109
वह्निमान्द्य	- Loss of appetite, 58
वायुदोष (वातदोष)	- Windy disorders, 74, 78, 119
व्रण	- Abscess, 107, 120
शूलदोष	- Colic pain, 107
श्लेष्मरोग (twenty)	- Mucous diseases, 58
सर्वामयविनाशन	- Abolition of all bodily diseases, 24

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APPENDIX - V

औषधिनामसूचि: (Name of Medicinal Ingredients)

अभया	- Terminalia Chebula - 91
आज्यं	- Goat's clarified butter - 102
उपदन्तिका	- A variety of Croton Polyandrum - 123
एरण्डपत्रं	- A leaf of the Castor-oil plant - 93
कर्पूरः	- Camphor - 127
कृष्णौला	- Black Cardamom - 122
केसरः	- Saffron - 101
कोष्ठमूत्रं	- Fresh urine from the abdomen - 48
गव्यं धृतं/गोघृतं	- Cow's clarified butter - 36
गोमूत्रं	- Cow's urine - 124
चन्दनं	- Sandal - 27
जातिजलं	- Jasmine - water - 116
ताम्बूलं	- Betal leaf with Arica nut and other condiments - 126
तैलं	- Oil - 76, 103, 116, 117
तोयं	- Water - 88, 108, 134, 137 etc.
त्रिफला	- The three Myrobalans collectively - 105
दुग्धं	- Milk - 102, 104, 108
देवदालीफल	- 97
धारा	- Stream of water - 107
धूमः	- Smoke - 21, 120
नारिकेलपयः	- Cocoanut - water - 108
बकुलत्वक्	- The bark of Bakul tree (Mimusops Elengi) - 129
ब्रह्मपत्राङ्घ्रि	- The root of Butea Frondosa - 121
भिण्डीफल	- Abelmoschus Esculantus - 96

Satkarmasaṅgrahaḥ

मदनादिगण	- A group beginning with Vangriera Spinoza - 94
मरिचं	- Pepper - 91, 127
मृद्वीका	- Dry black grape - 95
यवपत्रं	- Leaf of andropogon Bicolor - 96
यवानी	- Ptychotis Ajowan - 91
यष्टी	- Putranjiva Roxburghita or Clerodendrum Siphonatus (Licorice) - 104
रसाञ्जनं	- Vitriol of copper - A sort of Collyrim - 97
लवणं	- Rock - salt - 41, 91, 119
वचा	- Acorus Calamus - 113
वारुणी	- Spirituous liquor - 116
वालुका	- Sand, also a species of camphor - 41
विड्-डगं	- Embelia Ribes - 119
व्याघ्री	- Solanum Jacquini - 123
शर्करी	- Sugar - 96, 102
शाल्मली	- Salmalia Mālabarica - 104
शिलाभेदकं	- Storax - 122
शीतमरिच	- Myrtus Pimenta - 127
शुण्ठी	- Dry Ginger - 91
सुरदारु	- Pinus Deodora - 127
सुरसा	- Vitex Nequundo; Ocimum sanctum, Tulasi - 123
सैन्धवं	- Sea - salt - 123
सेरयं	- Barleria cristata - 116
स्रोतोञ्जनं	- Antimony - 103

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APPENDIX - VI

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Satkarmasaṅgrahaḥ is a small brochure consisting of about 149 verses but is a very useful and practical handbook to the students of yogic practices.



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